

# THE EXCEL

LENT, ANDE ILLVSTIR

Marie queen of scotlande, the mar-  
gareit ande perle of  
princessis.

MVSEVM  
BRITAN  
NICVM



He immortal gloir, that proce-  
dis be the rycht lyne of ver-  
tu, fra your magnanyme aua-  
sing of the public veil, of the  
affligit realme of scotlande,  
is abundantly dilatit athort  
al cuntreis, throucht the quhilk, the precius  
germe of your nobilite, bringis nocht furth  
alanerly, branchis ande tendir leyuis of ver-  
tu: bot as veil it bringis furth, salutiffere &  
hoilsum frute of honour quhilk is ane immor-  
tal ande supernatural medicyne, to cure &  
to gar conuallesse, al the langorius desolat &  
affligit pepil, quhilkis ar al mast disparit of  
mennis supple, ande reddy to be venquest &  
to be cum randrit, in the subiection ande ca-  
ptiuite, of our mortal ald enemeis, be rason  
that ther cruel inuasions, aperis to be onre-  
medabil. The special cause of our afflictio-

# ANE EPIE

ne, hes procedit, of thre vchen

hilk hes al maist succumbit oure canno-  
 nal euerione. that is to saye, the cruele inua-  
 sions of oure ald enenteis, the vniuersal pest-  
 lens ande mortalite, that hes occurrit mercy-  
 les amang the pepil: ande the contentione or  
 diuerse of the thre estaitis of scotlād, throucht  
 the quhilk thre plagis, the vniuersal pepil ar  
 be cum distitute of iustice policie ande of al  
 verteus bysynes of body ande saul. Ande  
 nou illustur princes engendrit of magnanime  
 genologie, & descendit of Royal progenitu-  
 ris, your regement ande gouter nyng, and alse  
 your honorabil amplitude of verteouse digni-  
 te increfsis daly, in the contennal auansing  
 of the deffens of oure cuntre quhar for your  
 heroyque vertu, is of mair admiratione, nor  
 vas of valeria the dochtir of the prudent con-  
 sul publicola or of cloelia, lucrecia, penolope,  
 cornelia, semiramis, thomaris, penthasillie,  
 or of ony vthir verteouse lady that plutarque  
 or bocchas hes discriuit, to be in perpetual  
 memore. for al thair nobilactis ar nocht to be  
 comparit to the actis that your prudēs, garris  
 daly be exsecut, cōtrar the cruel voffis of in-  
 gland. The quhilk volffis ar nocht the ra-



## TO THE QVENIS GRACE 3

uand sauuage volffis of strait montanis ande  
 wyld fforrestis that deuoris nolt ande scheip  
 forther pray: bot rather tha ar dislaitful vol-  
 fis quhilkis hes euir been oure ald enemeis.  
 Ande nou sen the deceis of oure nobil illu-  
 stir prince kying iames the fyift, 3our vmqu-  
 hie faythful lord ande husband, tha said ra-  
 uisant volfis of ingland, hes intenditane on  
 iust veyr be ane sinister inuentit false titil  
 contrar our realme in hope to deuoir, the  
 vniuersal floc of oure scottis natione, ande  
 to extinct oure generatione furtht of reme-  
 morance. Bot nochtheles gode of his diu-  
 ne bounte, heffand compalsione of his pure  
 affligit pepil, ande alse beand mouit con-  
 trar the rauisant volfis of ingland he of his  
 grace hes inspirit 3ou, to be ane instrament  
 to delyuir vs, fra the captiuite, of the cruel  
 philaris the protector of ingland: as he in-  
 spirit queen esther to delyuir the captiue ie-  
 uis, quhen that & mordocheus var sinister. *Iudic. 8*  
 ly accusit, and alse persecutit, be amman,  
 be for affluerus kyng of iude. and as the holy  
 vedou iudich vas inspirit, to delyuir the ie-  
 uis fra the crualte of that infidail pagam oli-  
 phernes. Ther is na prudēt man that vil inge

## ANE EPISTIL

that this pistil procedis of assentatiōe or adu-  
latiōe, cōsiderant that ve maye see perfytylye,  
quhou that your grace, takkis pane to duelle  
ī ane straynge cūtre destitute of iustice. Ande  
als your grace beād absēt, fra your only sōng  
dochter, our nobil princes, and rychteous he  
retour of scotlād: quha is presentlye veil tretit  
ī the gouernāce of hyr fadir of lau, the maist  
illustir potēt prince of the maist fertil & pace  
bil realme, vndir the machine of the supre-  
me olimp, quhar that your grace mycht re-  
mane & duel amāg the nobil princis & prin-  
cessis of France, quhilkis ar your natie fren-  
dis of consanguinite ande affinite, ande ther  
3e mycht posses abūdance of al pleiseirs most  
conuenient for your nobilite bot 3it the fer-  
uent loue that your grace baris, touart that  
tendir pupil your only dochtir ande for the  
delyuering of hyr here age furtht of captiuite  
3e daly of your gudnes induris as grit pane,  
as the queē ysicrata indurit vitht hyr lorde me-  
tredates, your grace deseruis nocht to be callit  
ane nobil alanerly, trocht your verteous ver-  
kis boras veil 3e suld be callit ane nobil of ge-  
nolligie, be rason that 3e ar discendit of the  
maist vailzeant princis that ar vndir the cape

# TO THE QUEENIS GRACE. 4

of haryn . ther can nocht be ane mair ample  
 probatiōe , nor is the famous atentic croniklis  
 of diuers realmes, ande also the verteous ver-  
 kis dune be your antecessours in oure dais ar  
 euident til vs in this present seicle. In the fyrst  
 your grace is descendit of the, quhilkis be ther  
 vertu ande be ther victore<sup>s</sup> actis hes kepit ande  
 deffendit the liberte of ther subiectis in sure pa-  
 ce ande trāquilite, ande hes repulst vailgeans-  
 ly al externe violens . your foir grandscheir  
 godefroid of billon kyng of iherusalem , hes  
 nocht alanerly kepit ande deffendit, his pepil  
 ande subiectis of iordan, fra his prochane ene-  
 meis that lyis contigue about his cuntre : bot  
 as veil be his magnanyme proues ande maz-  
 tial exsecutione, he delyurit the holy land of  
 iudia furth of the handis & possessione of the  
 infideil pagans: quhar for the vniuersal histo-  
 riagrephours hes baptist hym to be ane of the  
 principal of al the nyne noblis . for quha vald  
 cōfidit, the longinquite of his martial voyaige,  
 ande the grite forse of the oriental pepil, ande  
 the multitude of infidelis ande pagan princis,  
 quhilkis impeschit hym in that barbar strayn-  
 ge cuntre be diuerse cruel battellis: this veil cō-  
 fidit, thai sal fynd that his magnanyme be-

# ANE EPISTIL

roique ande martial entreprife, vas conuoyit  
& succurrit be ane diuyn miracle, rather no  
be the ingyne of men. it vil be ouer prolix to  
rechers all the vailzeant actis of baudonyne  
his broder ande successour to the realme of  
ierusalem ande na les prolix to, rechers of his  
successours, quhilkis var your predeceffours,  
kyngis of secilie, dukis of aniou calabre ande  
of loran. i suld nocht forzet the tryumphant  
victore, exsecut ande conquiest be the vail  
peant ande nobil rene inuictissime kyng of  
secilie duc of calabre ande loran your gud  
scheir, contrar, that potent prince Charles duc  
of Burgungze, quhilk vas repute to be ane of  
the maist nobil men of veyr in cristianite: 310  
nochtheles, he vas vëqueist ande slane, be syde  
the toune of nancy, be the foir said rene your  
gudscheir quhar for it aperis veil (illustir prin  
ces) that 3e ar descendit doune lynyalye of the  
that hes been propungnatours for the libertee  
of ther cuntre ande subiectis. Siklyke the no  
bilnes of your vanquihle fadir broder anto  
ninus, duc of calabre loran ande of bar, quha  
maye be comparit, to the deuot kyng, Numa  
pöpius, the sycond kyng of rome, for his pru  
dens ande dixtinite, be rason that he hes kepit

Charles  
duc of bur  
gungze,  
was the  
gudscheir  
to this am  
rior.  
Charles the  
first kyng  
of spayne.

# TO THE QVENIS GRACE. 5

his subiects in liberte but oppressiōe, quhow  
beit his cuntre lay betuix tua of the maist po-  
rent princis that ringis in this varld: that is to  
say, the catholic kyng of spāze elect empriour  
on ane syde, ande the maist potēt cristyn kyng  
of France on the tothir syde, the quhilkis tua ri-  
che kyngis hes hed diuerse tymes birnāi mor-  
tal veyr contrar vthurs, zit nochtheles your no-  
bil fadir broder duc of calabre ande loran hes  
kepit his landis in liberte, fra ther oppressiōe,  
the quhilk he did be vailzeantnes ande pru-  
dens. Siklyke that maist sapiēt prince ande pre-  
lat fadir in gode, ihone or loran, be the permis-  
sione diuynne, Cardinal of the apostolic seige,  
archebischop of narbon, abbot of cluny, sekkē,  
and of sanct ouyne quha is your fadir bro-  
der, quhilk be his prudens for the public veil  
off cristianite, hes been mediatour, betuix di-  
uers forane princis, to treitpace ande concor-  
de in diuerse cuntreis, as in ytalie germanie flā-  
dris ande spanze, quha hes nocht alanerly vsit  
hym lyik ane sp<sup>irit</sup>utual pastor, bot as veil he  
hes vsit hym lyik ane vailzeant captan, for ane  
verteous captan, can nocht exsecut ane maist  
vailzeant act as quhen he purchesis pace ande  
cōcord, vytht out diminutiōe of his ryght, an-

## ANE EPISTIL

de vicht out damage slauchtir or hayrſchip  
 be a mag the pepil, as this nobil prelat, hes du-  
 ne diuerſe tymes. vytht out dirrogatiōe of his  
 ſperitual dignite. Nou (illuſtir princeſ) i vi  
 reherſe of ſour nobil ande vailzeant fadir, the  
 duc of guiſe, lieutenant general to the kyng of  
 France, of all the cuntre of champayne ande  
 brie, his actis vald be prolix to reherſe, quhil-  
 kis hes been laitly exſecutit in oure daïs. The  
 memor of ane of his actis is recent quhen he  
 pat ane garniſon of twa thouſand men, vicht  
 in the toun of ſanct quintyne, rycht vailzeant-  
 ly contrar the yil of thretty thouſand of his  
 enemyis, quhar he gart mony of his enemyis  
 reſaue ther ſepulture be for the ſaid toun,  
 vytht out damage or hurt til his men of veyr  
 quhar for euerye man maye meruel, of his  
 dexterite, vertu, ande martial ſciens. his ma-  
 gnanyme proues did ane vthir vailzeant act,  
 he beand bot ſex thouſand men, he held in  
 ſubiectione fourty thouſand at the ſeige of  
 perone, ther durſt none of that grit cōpanye,  
 pas bakuart nor forduart, be raſon of the mo-  
 ny affaltis ande eſcarmuſchis that he maid cō-  
 trar them, quhar that he ſlew mony of them,  
 vytht out damage tyl his men of veyr, be tha

## TO THE QVENIS GRACE.

industrious martial act, he renforset the tounne  
with victualis, hagbutaris, ande munitions, for  
the hagbutaris, past neir to the camp of ther  
enemeis, ande entret in the tounne but resistan-  
ce, be cause that your nobil fadir held the grit  
armye of enemeis valkad on ther tothir syde,  
throucht the grit assaillis ande escarmusches  
that he maid contrar them. The tounne of sa-  
uerne baris vytnes of his delegēt vailzeantnes,  
that he maid contrar the iminēt danger that  
was cummand on the realme of France, at that  
tyme quhen ane multitude and infinit num-  
mir of mē of veyr, ande vthirs that lyuit with  
out lau, descendit fra the hicht of germanyne,  
that var of diuerse sedis, haldant strayinge opi-  
nions contrar the scriptour thai purposit to  
cōpel al cristianite tyl adhere to ther peruerst  
opinione: 3it nocht heles, ther disordinat inten-  
tiōe was haistly repulst ande extinct be the  
martial sciens of your nobil & vailzeant fa-  
dir. Thir vailzeant actis of your predecessours  
(illustir princes) ande your grit prudēs, makkes  
manifest, that your grace is ane rycht nobil,  
baytht of vertu ande of genologie. al thir thin-  
gis befor rehersit, i beand summond be insti-  
tutione of ane gude zeil, hes tane ane some-

## A NE EPISTIL

rare confait, to present to your nobil grace, and  
 tracteit of the fyrst laubir of my pen bot; it i  
 vas lang stupefact ande timide, for falt of ande  
 perēptoir cōclusionē; i nocht heffand ane per-  
 fyte determinatione; of quhat purpos or mater  
 that var maist necessair ande honest to be dis-  
 tit: than dredour ande schame beand repulst  
 fra my melancolius cogitations, i began to re-  
 uolue the librare of my vnderstanding, ande i  
 socht al the secret cornetis of my gazophile,  
 ymaginant vitht in the cabinet of my interior  
 thochtis, that ther var na mater mair conue-  
 nient ande necessair, for this present dolorus  
 tymē, nor to reherse the cause ande occasione  
 of the onmerisful afflictionē of the desolat real-  
 me of scotland: the quhilk desolatione hes oc-  
 currit be the mischance, of furious mars, that  
 hes violently ocupeit the domicillis of tran-  
 quil pace that sueit goddes of humaine felici-  
 te. the quhilk tracteit i hes dediet ande directyt  
 to your nobil grace, in hope that your grace  
 wil resauē it as humanly, as it var ane riche  
 present of grit consequēs: it vas the custum of  
 perse, that none of the subiectis durst cum in  
 the presens of ther kyng, bot gyf tha brocht sū-  
 gyf or present, to be delyurit til hy m, offerād



# TO THE QVENIS GRACE. 7

for ther qualite. the historiographours, reherſis  
of ane pure man of perſe, quha be chance re-  
conntrik yng darius. this pure man throucht  
grit pouerte, hed no thyng to preſent tyll his  
yng, effir the cuſtum of ple, quhar for he ran  
til ane reueire that ran neir by, & brocht the  
palmis of his handis ful of that freſche vattir  
to the kyng for ane preſent. that nobil kyng,  
perſauand the gude vil. ande hartly obediens  
of this pure man, he reſauit that litil quantite  
of cleen vattir as humainly, as it hed been ane  
riche preſet of gold, ande he gart deliur to the  
ſaid pure mā ſex thouſand peces of gold. and  
ane goldin vattir lauar. fra this exepil cum-  
mis ane vlgare adagia, quhilk ſais that quhen  
ane pure man makkis ane ſacreſeis, & throucht  
his pouerte he vantis enſens to mak the ſere-  
mons of his ſacreſeis: that ſacreſeis ſal be acce-  
ptabil befor the goddis, be cauſe that he dois  
ſa mekil, as his piſſance maye diſtribute. it is  
vrytin in Sanct marc, quhou oure ſaluiour  
eſtemeit ande commēdit, the oblatione of tua  
half pennes, that vas offrit in the tempil be  
ane pure vedou that hed na mair moneye.  
nor he eſtemeit the grite offrandis that vas  
offrit be riche opulent men. Nou for conclu-

*Exiguum  
munus cū  
dat tibi  
pauper a-  
micus.*

*Accipito  
placide &  
plene lau-  
dare me  
memento.  
Chato.*

## PROGOL

*Cū venisset autem  
vna vidua  
pauper: misit  
duo munita  
quod ostendit  
draus.*

*Marci. 13.*

sione (illustre princes) my esperance is sa grite,  
that i beleif that your grace wil resaueth this tra-  
ct as humainly, as kyng darius resauit the  
elene vattir fra the pure man of perse. this tra-  
ct is na bettir nor as mekil vattir, bot 3it my  
gude vil & hartly intentione ande my deifful  
obediens, excedis the hartly intentione of the  
pure mā that offrit the sayr vattir to kyng da-  
rius, prayand to god to preferue your grace in  
perpetual felicitye.

## PROLOG TO THE REDAR.

*Indegetes  
var god-  
du of egypt  
quhilkis  
hed be: se  
verteuse  
princes  
quhē thair  
lyuit.*



Ma is the sycond, quhilk vas  
the last kyng ande indegete of  
the egyptiēs, (ande as diodore  
reheris, he vas the fyift le-  
gislator of egypt) maid ane or-  
dinance, contrar the vice of ydilnes, that al  
his subiectis of egypt, var oblist vnder the pa-  
ne of dede, to bring euery 3eir, ther namis, in  
vrit, to the prouest of the prouince quhar ther  
remanyng vas: ande ther to testife the stait o'

her vacatione, ande the maner of ther ly-  
 uing. be this politic ordinance, the egiptiens  
 var inducit tyl adhere to vertu, ande to leyrne  
 craftis ande mecanyke occupatiōs maist  
 comodius ande cōuenient for the public weal  
 of egipt. Thā efftir this ordinance of amasis  
 the Gymnosophistes institut ane mair strict *Gymniosa*  
 ordinance amang the pepil of inde: that is to *phistes* var  
 say, that ane person suld nocht be admittit to *philoso-*  
 resauce his corporal refectiōne, quhil on to the *phours* of  
 tyme, that he hed manifest realye, or ellis be *inde*, qu-  
 certan testificatiōne the frutis of his laubours, *hilkis* var  
 of the daye precedent. the seuerite of this strict *aynakys*,  
 ordinance, var augmentit, be ane edict of se- *vish* out  
 sostris the grit kyng of egipt: for he statut ane *ny* sort of  
 ordinance til exerce his propir childir ande *cleryng*  
 the 3ong princis ande gētil men of his court, *ther doctri*  
 to vse them til indure excessse of laubirs: he *ne* aperit  
 statut that none of them suld tak ther refectio- *to be ra-*  
 ne, quhil thai hed gone ande run, the tyme of *ther* ciuil  
 fife or sex houris: to that effect, that throuche *launor* *phi*  
 sic exerce, ther membrs mycht be purgit fra *losophis*.  
 corruptit humours, the quhilkis humours  
 nocht beand degeistit, mycht be occasione to  
 dul ther spreit, ande to mak ther body on a bil  
 to resist ydilnes. this ordinances of the egi-

## P R O L O G

ptiens, ar verray necessair to be vsit in al real-  
mys: be rason that the maist part of the peppl,  
throucht ther natural fraigilite, consumis the  
maist part of ther dais in ydilnes. This detesta-  
tione that i haue reherfit of ydilnes, par chan-  
ce maye be iugit be inuyful ignorantis, that  
i condampe my self, in sa far as thai persau-  
me nocht ocupeit vitht mecanye byssynes, nou  
to confound ignorant detrackers i vil arme  
me vitht the vordis of publius scipio as ci-  
cero reherfis in the prologe of the thrid beuk  
of his officis. sayand that scipio vas neuyr les  
ydil as quhé he aperit to be idil nor he vas nei-  
uyr les solitair as quhé he aperit to be solitair.  
for quhé he aperit to be ydil thā he vas solist i  
his mynde anent the gouuernyng of the pu-  
blic veil ande quhen he aperit to be solitair,  
than he vas speikand vitht hym self anent his  
auen byssynes & sa he vas neuir ydil nor soli-  
tair quhou beit that he aperit sum tyme in the  
sycht of the vulgaris to be ydil & solitair nun  
quam se minus ociosum quam cum ociosus,  
nec minus solum, quam cum solus esset. i vil  
apply thir vordis to my self. for quhou beit  
that the laubir vitht the pen & the studie on spe-  
culatiōe of vertu aperit to be ydilnes, sit thai ar

# TO THE REDAR.

5

no ydilnes bot rather ane solist byssynes of the  
body & of the spreit. ande nou sen gode hes  
nocht dotit me vitht speculatione of liberal  
sciēs nor philosophie, nor vitht strynght of my  
body til indure seruile subiectiōe, nor sit vitht  
no art nor mecanyc craft, ther for i vil help to  
the auansuig of the public veil vitht my stu-  
dye & vitht my pen. In the antiant dais, the  
romans var mair renforsit in curageus entre-  
pris be the vertu of the pen, ande be the per-  
suasions of oratours, nor thai var renforsit be  
the souldis of men of veyr. Euerye craft is ne-  
cessair for the public veil, ande he that hes the  
gyft of traductione compiling or teching, his  
faculte is as honest as crafty ande as necessair,  
as is to be ane marynel, ane marchant, ane cow-  
dinar, charpenteir, captan, ciuillist or ony vther  
craft or sciēs. ther is na degreis of vertu amāg  
thē, for gyf ane craft or sciēs be gude, thā it is  
as gude, as ony craft can be, for al sortis of ver-  
teu<sup>o</sup>, facultes ar of ane lyk vertu, as cicero sais  
i the thrid of his paradox is, that ane gude mā  
can be na bettir nor ane vther man that is gu-  
de, for gyf ane man be gude than he is as gu-  
de, as ony gude man can be: siclyk gyf ane  
craft be gude, than it is as gude. as ony craft

B

## PROLOG

can be ther for ane mā of ane craft, suld nocht detest ane vthis sort of craft, considerand that oure hurt nature hes nocht dotit ane man til vse al craftis. A ristotil sais in the fyrst beuk of his poltiques, that nature hes nocht maid ane

*Nihil enī natura fa-  
cit tale :* man lyik gladius delphicus The significatio-  
ne of gladius delphicus is of this sort. delphos  
is ane solemnit place, on the hyl of pernasus,  
quale sta- quhar ther standis ane tempil dedicat til appol  
tuarij del- lo, ther cam daly to that tempil, diuerse pure  
phicū gla- men in pilgremage, ther duelt on that hil, smy  
diū obin- this, & forgearis of yrn ande steil, the qu hilkis  
diciam sed culd mak ane instrament of yrn, conuenient  
vnum ad for mony officis for tha vald gar ane instra-  
vnum. ment serue for ane hammyr, ane turkes, ane  
file, ane sourd, ane knyf ande ane borrel. this

*Polit. 1.* sort of instramentis var sell it to pure pilgryms  
that hed nocht mekil moneye, to by ilk instra-  
ment be the self: ande be cause that instramēt  
seruit til mony officis, ther for it vas callit gla-  
dius delphicus, of this sort aristotil makkis ane  
cōparisone sayand that nature hes nocht maid  
ane man abil for euerye craft or office, boe  
nature hes maid ane man abil to be ane prin-  
ce, ane abil to be ane seruand ane abil to be ane  
clerk, ane abil to be ane craftis man, be rason

that oure hurt nature hes diuidit oure cōple-  
xions to be of diuerſe qualiteis, ande for that  
cause ve ſal fynd amang ane thouſand men,  
ane thouſand conſaitis ande ane thouſand cō-  
ditions. for that cause ariſtotel heſ ſaid in his  
politiques that in ilk comunitether is ane mul-  
titude, ande ilk ane heſ ſum part of vertu of  
diuerſe degreis, ande ilk ane of thir degreis ar-  
ordand til help vthirs in neceſſite, Cicero gy-  
uis ane exempil in his retoric, quhou that the  
citinaris of cartomat in ytalye, ſende for ane  
excellēt payntur, callit cracleon, thai promeſt  
to gyf hym ane grit ſome of moneye, ſor to  
paynt ane fayr ymage of the deeſſe iuno. than  
cracleon gart al the fayr ande beſt lyk yong  
vemen of that cite cum in his preſens ande thā  
he cheſit fiſe of the beſt lyk amang them al,  
to be his patrone, quhen he hed contemplit &  
ſpyit the proportions & propreteis of nature  
of thir fiſe ladeis he cheſit the face of ane, the  
een of ane vthir the handis of the thrid the  
hayr of the ſeyrd, the armis the myddel ande  
the feit of the fyift, of this fort he formit the  
patrone of the ymage of iuno, eſſtir the pro-  
portione of diuerſe of the mēbris of thir four-  
ſaid fiſe yong ladeis: be cauſe he culd nocht

*Mille ho-  
mini ſpe-  
cies & re-  
rum diſco-  
lor vſ. vel  
le ſuū cui-  
que eſt nec  
voto ymi-  
tur vno  
perſeus.  
Quot ho-  
mines tot  
ſententie.  
Certe ſine*

## PROLOG

*Nō in oīs  
omnia con  
ueniunt.  
Cic. pro ro-  
scio amari  
mo.*

*Non tā ea  
que recta  
sunt probā  
tur, quam  
que praua  
sunt fasti-  
diis adbe-  
rent.  
Cic. de ora.*

get al his patrone in ane special lady. for sche  
that vas pleyfand of hyr face, vas nocht pley-  
fand of hyr hayr, ande sche that hed pleyfand  
handis hed nocht pleyfand een, ande sche  
that hed ane veil proportionet body hed euil  
proportionet feist ande to conclude he culd  
nocht get ane lady in special that vas sufficiēt  
to be his patrone, nor zit that culd be compa-  
rittel gladius delphicus quhilk vas ane instra-  
ment that seruit til mony officis. be this ex-  
empl ve maye cōsidir that nature hes nocht  
dotit ane person to be qualifeit to exerce  
al sortis of craftis, for that cause aristotil sais  
that al sortis of craftis suld cōcur to gyddir,  
ande ilkane til help vthirs, as nature prou-  
dit fyrst in the begynnyng. thir prolix ver-  
dis befor reherlit, ar ane preparatiue, cōtrar  
the detractione, of inuyful clerkis that ar  
mair expert in latyne tong nor i am, quhil-  
kis vil nocht set furth ane gude verk tyl in-  
ducethe pepil to vertu, nor zit vil correct my  
ignorāt error: bot rather thai ar mair prōpt  
to repreis ane smal ignorant falt nor to  
commende ane grit verteous act. bot zit no  
man suld decist fra ane gude purpose, quhou  
beit that detractione be armit vitht inuy



reddy to suppedit & tyl impung ane verteo<sup>r</sup>  
 verk: for quhat euyr he be that intendis to  
 compile ane verk to content euerye man he *Difficile*  
 suld fyrst drynk furth the ocean see. Ande *in dicendo*  
 quhou be it, that ther var na detrakkers, tyll *omni<sup>o</sup> fa-*  
 accuse or to repreis my verkis, zit nocht he- *tisfacere.*

les i suld nocht be ouer temerair to set furth  
 ane verk that surpalsis my ingyne: for ane hen  
 that seikis hyr meyt in the mydding, may scrai  
 pe sa lang amang the fylth, quhil sche scraip  
 furth sum ald knyfe that hes been tynt, the  
 quhilk knyfe cuttishy throt estiruat, as i fall  
 apply ane exempl cōformand to this samyn  
 purpose, as estir follouis.

Annibal that vailzeant cartagien, beard  
 venquest be nobil scipion, past for refuge, tyl  
 anthiocus kyng of sirrie, quha vas at that ty-  
 me, ane vailzeant prince, he resauit annibal in *This sto-*  
 his realme, ande in his protectione, ande did *rye is i the*  
 hym grit honour ande reuerens, ane prince *apothig-*  
 can nocht schau hym mair nobil, nor mair *mas of plu-*  
 verteouse, as quhen he resauis in his fauoir, *tare.*  
 ane desolat prince disitute of remeide, ande  
 disparit of consolatione: quhilk hes bene vio  
 lently affligit be aduersse fortoune. thir tua  
 princis vsit oft to visye the feildis to tak ther

## PROLOG

recreatione, ande to pas til hounting, aude til  
vthir gammis, conuenient for ther nobilite.  
at sum tyme thai vald pas to the sculis, to  
heir the lecture of ane philosophour callit  
phormion quha remanit in the toune of  
ephisye, ande techit natural ande moral philo  
sophie to the 30g men of the cuntre. on ane  
day thir tua princis be chance, entrit in the  
achademya to heir ane lessõ of philosophie  
techit be the said phormion philosophour. he  
persauand thir tua princis entir in his scule,  
he changit the mater of that present lectu-  
re, ande but prouisiõ, he began to teche the  
ordour of the veyris, declarand quhou that  
captans suld ordour battellis contrar ther  
enemeis. this philosophour techit sa pro-  
fndly the maner of the ordoryng of bat-  
tellis in presens of thir tua princis, that thai  
that herd hym neuyr of befor, meruellit  
nocht alanerly of his quyk ingyne: bot as  
veil thai that harde hym daly var in grit ad-  
miratiõ. it is the nature of ane man that  
hes ane quyk spreit, ande ane ripe ingyne,  
that euerye purpos ande questione is fami-  
liar tyl hym. kyng anthiocus tuke grit gloir,  
be cause he hed sic ane prudēt philosophour

## T O T H E R E D A R.

in his cantre: quhar for he inquirit annibal,  
 quhat iugement he hed of his philosophour  
 phormion. Annibal ansuert vitht as hardy  
 curage, as quhen he venqueist the romans at  
 the battel of cannes: for ane vailseant prin-  
 ce, tynis nocht his curage, quhou beist that  
 aduerse fortune resist his felicity: bot rather  
 hes gude hope that dame fortune ne vil mis-  
 tigate hyrauen cruallte. this vas the answert of  
 annibal tyl anthiocus in the presens of phor-  
 mion. 'Nobil prince anthioc', i hes seen mony  
 ald men tynether vyt, bot i sau neuyr sa-  
 grite ane fule amang them al, as is thy philo-  
 sophour phormion for he maye be callit the  
 mirrour of folye, ther ca nocht be ane man  
 folye, as quhen ane ydiot mstitute of knau-  
 lage, presumis to teche or to leyrne ane man  
 that hes baytht speculatione ande experiens.  
 i pray the to tel me (kyng anthiocus) quhar  
 hart can thole, or quhat tōg can be stul. quhe  
 thaisce, or heris tel, of the presumptuous com-  
 fait of thy vane philosophour, quhilk hes  
 been neuwest al his dais in ane solitar achade  
 mya of greice, ande zit he dar be sa bold to  
 present hym befor prince annibal, to disput  
 ande tyl indoſtryne the the maner of the

## P R O L O G

Veyris ande of the batellis, as he var prince of  
 affrica or captan of rome. for verite he hes  
 ane smaliugement of sic maters, or ellis he  
 este-meis vs to be litil experementit in the  
 veyris. be his vane consaitis that he hes stu-  
 deit on beukis, he beleuis to leyrne annibal,  
 the prettik of the veyris ande the conquest-  
 singis of realmis. O kyng anthiocus, al the  
 goddis vait, quhat defferens is betuix philo-  
 sophie techit in sculis, ande betuix the stait  
 of captans in the ordoring of batellis on the  
 feildis. ande quhat defferens is to writ vithe  
 anepen, & the vsing of ane speyr vailzeantly  
 in battel. Ande quhat defferens is ther be-  
 tuix mony beukis, ande ane captan heffand  
 his enemye befor his ee. Ther is diuerse me  
 that can blason the veyris in the tauerne, or  
 at the fyir syde amang the vulgar ignorant  
 pepil, bot i fynd nocht mony that dar haszar  
 de ther lyue cōtrar ther enemye. O anthio-  
 cus, thy philosophour phormion sau neuys  
 she iunyng of ane battel, vithe cruel eschar-  
 mouschis in the ryding of forrais. he sau neuys  
 the array of men of veyr brokyn, ande  
 tua armeis myxt amang vthirs, fechtand be  
 fellone forsc, quhar the defluxione of blude

# TO THE REDAR. 13

hed payntit ande cullourt all the feildis, he  
herd neuyr the dolorus trompet sounde be  
for the iunyng of ane batrel, nor 3it he har-  
deit neuyr sounde to gar the men of veyr re-  
tere fra ane dangeir, he persauit neuyr the  
trafon of ane party, nor the couuardeis of  
ane vthir party. he sau neuyr the litil num-  
mir of them that fechtis, nor the grite num-  
mir of them that fleis for dreddour. O an-  
thiocus, thy philosophour suld teche the  
thyng that he hes studeit at the sculis & the  
thing that he hees seen vitht his een: to them  
that vas neuyr at the sculis, ande to the that  
vas neuyr pretykkit in the veyris: rather nor  
til vs that hes been experimentit in the vey-  
ris al oure daies. the prettik of the veyris is  
mair facil to be leyrnit on the feildis of affri-  
ca: nor i the sculis of greice. Thou vait kyng  
anthiocus, that this sex andethretty 3eiris  
hes beene excersit in the veyris, bayt in  
ytalie ande in spangze, quhar that fortune  
hes schauen hyr rycht aduersc contrar me: as  
is hyr vse, to do to them, that vndirtakkis  
difficil entrepris, as thou may see be expe-  
riens: for or i hed ane beyrde, i vas seruit lyk  
ane captan, ande nou quhen my beyrd is be

## P R O L O G

cum quhyt, i am be cum ane seruand. i suer  
to the (kyng anthiocus) be the gode mars, that  
gyf ony persone vald speir at me, the maneir  
of the gouernyng of ane battel, i wait nocht  
quhat ansuere to mak: be raison that battel-  
lis consistis vnder the gouernance of fortu-  
ne, ande nocht in the ingyne of men, nor  
in the multiplie of pepil. all veyris ar be-  
gun be princis, on ane iust titil, ande syne pro-  
cedis be visdome: bot the ende of the veyris  
consistis in the chance of fortune. Ther for  
it is grit folye to thy philosophour, til vndir-  
tak to leyrn the ordiring of battellis vitht in  
his solitair achademya, it var mair necessair  
and honest for hym, to vse his auen profes-  
sione ande faculte: nor to mel vitht ony facul-  
te that pallsis his knaulage. annibal said mo-  
ny vthir gude purposis tyl anthiocus, anent  
this samyn purpose, as plutarque reherfis in  
his apothigmatis.

**T**his exempl tendis, that al prudēt men,  
hes mair occasione to condamp & reпреif this  
raggit naykyt tracteit, nor annibal hied occa-  
sione to reпреif the philosophour phormion:  
for my dul rude brane suld nocht hef been sa  
temerair as to vndirtak to correct the imper-

fedidē of ane comont veil, be cause the maist  
 part of my knaulage, is the smallest part of  
 my ignorance : 3it nochtheles i hope that  
 wyse men vil reput my ignorāce for ane mor  
 wiseit prudens, be rason of my gude intentio  
 ne that procedis fra ane affectiue ardant fa-  
 uoir. that i hef euyr borne xouart this affligit  
 realme quhilk is my natiue cuntre, Nou heir i  
 exort al philosophouris historigraphours &  
 oratours of our scottis natione to support &  
 til excuse my barbir agrest termis for i thoche  
 it nocht necessair, til hef fardit ande lardit  
 this tracteit vitht exquisite termis, quhilkis  
 ar nocht daly vfit, bot rather i hef vfit dome-  
 stic scottis langage, maist intelligibil for the  
 vlgare pepil. ther hes bene diuerse transla-  
 tours ande cōpilaris in ald tymys, that tuke  
 grite pleseir to contrafait ther vlgare langa-  
 ge, mixād ther purposis, vitht oncoutht ex-  
 quisite termis, dreuyn, or rather to say mair  
 formaly, reuyn, fra lating, ande sum of the  
 tuke pleseir to gar ane vord of ther purpose,  
 to be ful of sillabis half ane myle of lyntht,  
 as ther vas ane callit hermes, quhilk pat in  
 his verkis, thir lang tailit vordis, conturbabū  
 tur constantinopolitani, innumerabilibus so

*Nullus lo-  
cus nobis  
dulcior esse  
debet pa-  
tria.*

*Cic. ad  
Marc fa-  
mi. 4.*

*Sermone  
eo debem<sup>us</sup>  
viti, qui no-  
tus est no-  
bis.*

*Cic. offi.*

## PROLOG

licitudinibus ther was ane vthir that vrit in his verkis, gaudet honorificabilitudinitatibus, al sic termis procedis of fantastiknes ande glorius consaitis. i hefred in ane beuk of ane preceptor that said til his discipulis, loquere verbis presentibus, & vtere morib<sup>9</sup> antiquis, that is to saye, thou sal speik comont lāgage, ande thou sal lyue eftir the verteous maners of antiant men. 3it nochtheles ther is mony vordis of antiquite, that i hef reherfit in this tracteit, the quhilkis culd nocht be translatit in oure scottis langage, as auguris auspices ides questecours senaturus censours, pretours, tribuns, ande mony vthir romane didicions, ther for gyf sic vordis suld be disusit or deiekkit, than the phrasis of the antiquite vald be confundit ande adnullit: ther for it is necessair at sum tyme, til myxt oure langage witht part of termis dreuyn fra lateen<sup>9</sup> be reason that oure scottis tōg is nocht sa cope<sup>9</sup>, as is the lateen tōg. ande alse ther is diuerse purposis & propositions that occurris in the lating tong that can nō be translatit deuly in oure scottis langage, ther for he that is expert in latyn tong suld nocht put reproche to the compilation, quhou beit that he fynd fū

*Verba in-  
uēta sunt,  
nō que im-  
pedirent,  
sed que in-  
dicarēt vo-  
luntatem.*

*Cic. pro a-  
ccin.*



# TO THE REDAR. 15

purposis trāslatit i scottis, that accords nocht  
with the lateen register: as ve hef exempl of  
this propositione, homo est animal, for this  
terme homo signifeis baytht man ande vo-  
man: bot ther is nocht ane scottis terme that  
signifeis baytht man ande voman: ande ani-  
mal signifeis al thyng that hes lyue ande is  
sensibil, bot ther is nocht ane scottis terme that  
signifeis al quyk sensibil thyng, ther for this  
propositione, mulier est homo is treu, ande  
3it ve suld nocht saye that ane voma is ane  
man. Ande siclyk this propositione homo  
est animal is treu, ande 3it ve suld nocht say  
that ane man is ane beyst: of this sort ther is  
baytht termis ande propositions in lateen tōg,  
the quhilk vil be difficil to translat them. i hef  
reherst this vordis, in hope to eschaip the de-  
tractione of inuyful gramariaris: quhilkis ar  
mair prompt, to reprehencie ane smal falt, nor  
tha ar to commēd ane verteous act. Nou for  
conclusion of this prolog i exort the (gude  
redar) to correct me familiarly ande be cheri-  
te, Ande til interpret my intentione fauora-  
blye, for doutles the motion of the compila-  
tion of this tracteit, procedis mair of the cō-  
passione that i hef of the public necessite nor

*Nō tā ea  
que recte  
sunt probā  
tur quam  
que prava  
sunt fasti-  
diis adhe-  
rent.*

*Ci. de ora.*

## THE COMPLAINT

It dois of presumptione or vane glois, thy el-  
retabil correctione, maye be ane prouocatio-  
ne to gar me studye mair attentiuelye in the  
nyxt verkis that i intēd to set furth the quhilk  
i beleif in gode, sal be verray necessair, tyl al  
them that desiris to lyue verteuouslye indurād,  
the schort tyme of this oure fragil peregrina-  
tione, & sa f. yr veil.

➤ The complaint of scotland.

## ➤ THE FYRST CHE PTOVR DECLARIS THE cause of the mutations of mo- narches. Chap. i.



S the hie monarchis, lord-  
schips, ande autoriteis, at sta-  
blit be the infinite diuine or-  
dināce, ande mentemit be the  
sempeternal prouidēs. siclyk  
ther ruyn: cummis, be the sentens gyffin be  
the souerane consel of the diuine sapiens, the  
quhilk doune thringis them, fra the hie trone,  
of thier imperial dominations, ande garris

them fal, in the depe fosse of seruitude, ande  
 fra magnificens in ruuyne, ande causis cōque- *Regū a*  
 riours to be cōquest, ande til obeye ther vm- *gē in gē*  
 quihle subiectis be dreddour. quhome of be *sens tran-*  
 for thai commād it be autorite. This decreit *sis propter*  
 prcedis of the diuine iustice, be rason that *iniusticias*  
 princis, ande vthirs of autorite, becūmis am- *et vniuer*  
 bitius ande presumptuous, throucht grite su- *fos dolos.*  
 perfluite of velcht, ther for he dois chesce thē,  
 be the abstraçione of that superfluite that is *Eccle. 10*  
 to say, he posselsis vthir pure pepil, that knauis  
 his gudnes, vitht the samyn reches, that he  
 hes tane fra thē, that hes arrogantly myskna-  
 uen hym. Ane pottar vil mak of ane masse of  
 mettall, diuerse pottis, of defferent fassons, &  
 syne he vil brak the grite pottis quhen thai  
 pleyse hym nocht ande he makkis smal pot-  
 tis of the brokyn verk of the grite pottis: ande  
 also of the mettall ande mater of the smal pot-  
 tis he formis grit pottis. this exempl may be  
 applyit, to the subuertions ande mutations of  
 realmis ande dominions, ande of al varldly  
 prosperite. childir that ar neu borne, grouis &  
 incressis, quhil thai be ascendit to the perfyie  
 Arynthe of men: botther eftir, tha begyn to  
 decresse, ande declinis til eild ande to the dede

## THE COMPLAINT

siklyk lordschips ande digniteis, hesineref-  
 sing, declinatione, ande exterminatione. the  
 mutations of euerye vardy thyng is certane,  
 quhou but that prosper<sup>e</sup> men, prouidis nocht  
 to resist the occasions of the mutabiliteis: qu-  
 hilk occasions ar ay vigilant, to suppedit & to  
 spulze, al them that ar ingrate, of the benefe-  
 cis o' gode. the mutations of monarchus ande  
 dominions, ar manifest in the holy scriptur,  
 ande in the verkis of the maist famous anciat  
 historigraphours. quhar is the grite ande riche  
 tryumphand cite of nynyue, quhilk hed thre  
 dais iournais of circuit? at this tyme ther is  
 nochtane stane, stādant on ane vthir. Quhar  
 is the grite tour of babilone? the quhilk was  
 biggit b: ane maist ingenius artifeis, of pro-  
 portione, quantite, ande of strynht, it aperis  
 to be perdurabil, ande inuyncibil. bot nou it is  
 desolat, ande inhabit be serpens, ande vthir  
 venemuse beystis. Quhat sal be said of the A-  
 che tryumphant toune of troye, ande of ca-  
 stell ylione, quhilk hed al the portis of euoir  
 bane, ande the pillaris of fyne siluyr: bot at  
 this tyme, ane fur of hicht of the vallis can  
 nocht be sene, for al the grond of the palec is  
 of that tryumphand toune ande castel, is ouer

gane with gyse ande vild seroggis. Quhar is  
the grite toune of thebes? quhilk vas foundit  
be cadmus the sone of agenor, the quhilk vas  
at that tyme, the maist pepulus toune abufe the  
erd, it hed ane hūdrethetousettis ande portis,  
bot nou at this tyme, ther is no thyng quhar  
is stude bot barrane feildis. Siklyk lacedemo-  
nys, quhar the legislator ligurgus gef to the pe-  
pil strait famous lauis, of the quhilk, ane grit  
part ar vsit presently, in the vniuersal varld, is  
nocht that nobil toune extind furth of reme-  
morance? Quhat sal be said of athenes, the  
ymquile fontane of sapiens ande the spring  
of philosophes: is it nocht in perpetual subuer-  
sione? Quhar is the toune of cartage, that day  
the elephantis ande vas grytumly doutit &  
dred be the romans: vas it nocht brynt in pul-  
dir ande asse? ande nou the grond of it is pa-  
stour for bestial, quhat sal be said of the riche  
monarche of rome, quhilk dantit ande subde-  
uit al the varld? is nocht nou the superiourite of  
it, partit ande diuidit in mony ande diuerse par-  
tis, conformand to the vordis of lucan, quha  
said that the vecht of rome, suld gar it ryue in  
mony partis: the vechs of it signifieit nocht, the  
vecht of hauy vallis, housis, stonis, ande vthir

## THE COMPLAINT

materialis: bee rather it signifieit, the vecht of  
the in exorbitant extorsions, that it committit  
on the vniuersal varld. quhilk is the cause that  
the monarche of it, is diuidit amang mony di  
uerse pynces. of this sorte euere thyng hes ane  
tyme, for mutations of yairldly felicitie is ane  
natural habitude, quhilk is the cause, that na  
thyng remanis lang constant in ane prosperus  
stat: ande that is the special cause, that al do  
minions altris declaieit ande cummis, to sub  
uersions. The fyrst monarche of the varld  
was translatit fra the asyriens to chym of per  
se, ande fra perse to the greikis, ande traslatit  
fra the greikis to the romans, fra the romans  
to the franche men, ande fra the franche men  
to the germanis. ande quhou be it that the pe  
pil knauis this mutations to be of verite, 3it  
ther is nocht mony that knauis the cause of  
this mutations, be rason that the iugement of  
gode (quhilk vnkis al thyng) is ane profound  
on knauen deipnes, the quhilk passis humane  
ingyne, to comprehend the grounde or li  
mitis of it: be cause oure vnt is ouer febil, oure  
ingyne ouer harde, oure chochtis ouer vol  
lage, ande oure zeiris ouer schort. Ther is mo  
ny ignorant pepil, that imputis the subuer sion

*Quis enim  
cogitabit  
sensum de  
mini aut  
quis consi  
derabitur ei  
Sapient. 9.*

and mutations of prosperite, to praeiud of  
 fortune: he contains procedis of the genti-  
 lite ande pagana doctrine ande nocht of god-  
 dis laun or su of moral philosophie: quhou  
 be it that nuncial hes said, that fortune is  
 the cause, that one smal man ascendis to digni-  
 ties ande that one grite man fallis in ruynie.  
 Sic opinions suld nocht be haldin nor bele-  
 uis for ther is no thing in this varld, that cum-  
 mis on mankynde, as prosperite or aduersi-  
 te, bot al procedis fra the dyuine pover, as is  
 writtyn in the. xi. cheptour of ecclesiasticus,  
 bona & mala vita & mors, paupertas & hone-  
 tas, a deo sunt. Ther for it maye be said, that  
 al thair that imputis aduersite or prosperite, to  
 procedis of fortune: thair maye be put in the nū-  
 myr of them that Sanct paul prophetizis in  
 the lycond epistol to tymothie, eris enim tem-  
 pus, cum sanam doctrinam non sustinebunt  
 & c. Ande also the prophet esaye, spekend be  
 the spere of gode, he gyffis his maledictione  
 on al the that belouis that fortune hes ony  
 pover, quhar he writis in the. lxy. cheptour  
 qui fortune ponitis mensam tanquam die.  
 Thus contradiccioner that thir reheris contras-  
 fortune, as be cause that mony ignorant pe-

*Intelligenti  
 quem om-  
 niu operu  
 dei nulla  
 possit ho-  
 mo inueni-  
 re ratione  
 eorumque  
 sunt sub  
 sole.*

*Eccle. 2*

*Si fortuna  
 volet, fies  
 de rethore  
 consul: si vo-  
 let hec ea-  
 de, fies de  
 consule re-  
 thor iuue-  
 nal.*

*Sata. 7.*

*Eccle. 11*

## THE COMPLAINT

pil, hes confermit and ymaginet on faythful  
 opinione in ther hede, layand that the grite  
 afflictione quhilk occurrit on oüre realme in  
 september. m. v. xlvii. gens on the feildis be-  
 syde mussilburgh, hes proceedit fra the malta-  
 lent of dame fortune, the quhilk ymaginet  
 opinione suld be detestit, for fortune is no  
 ehyng bot ane vane consait ymaginet in the  
 hartis of on faythful men. Zit noch theles,  
 quhen i remembir, on the cruel dolourus di-  
 struccionis of oüre nobil barrons, & of mo-  
 nyvthers of the thre estaitis, be cruel ande on-  
 mercyful slauthyr, ande also be maist extreme  
 violent spulgee ande hairschip of ther mona-  
 bil gudis in grite quantite, ande also oüre ald  
 enemeis be traifonabil seditione, takand vio-  
 lent possessioun of ane part of the freynthis  
 ande castellis of the bordours of oüre real-  
 me, ande also remanent vicht in the plane ma-  
 ne landis far vicht in oüre cuntre, ande vio-  
 lentlye possessand ane certan of our burghis  
 villagis ande castellis, to ther anen vse but co-  
 traditione: ande the remanent of the pepil  
 beand lyik dantit venqueist slavis in maist ex-  
 treme vile subiectione: rather nor lyik prudēt  
 cristen pepil, quhilkis suld lyue in ciuilitie pol-



& be iustice vnder the gouernace of ane christin price. Althir thingis cōsidrit causit me to resolue diuerse beukis of the holy scriptur & of humanite, in hope to get ane iust iugement, quhiddir that this dolor<sup>e</sup> afflictione be ane vand of the fadir to correct & cheshe the sone be mercy, or gyf it be ane rigorus mercy les decreit of ane iuge, to exsecute on vs ane final exterminatiōe. than efftir lang contēnatiōe of feding on diuerse sortis of fbeukis, i red the. xxviii. of deutrono. the. xxvi. of leuitic & the thrid of ysaye the quhilk causis my trouble spreit to trymmyl for dreddous, ande my een to be cum obscure throucht the multiplic of salt teyris, ande throucht the lamentabil suspiring that procedit fra my dolorus hart: be rason that the sentens ande contēnatiōe of thys said cheptours of the bibul, gart me cōsaue, that the diuynē indignatiōe, hed decreit ane extreme ruynē on oure realme. bot gyf that ve retere fra oure vice, ande also to be cum vigilant to seek haisty remeide & medecyne at hym quha gyffis al grace ande cōfort, to them that ar maist destitute of mennis supple.

# THE COMPLAINT

Thir cheptours that efter follows explaine the  
 rebroyng and mensuring of gods com-  
 mandmentis vnto obstinate wicked pepil.

Cap.

II.

*Quod si  
 audire no  
 lueris vo-  
 ce domini  
 dei tui vo-  
 uerit super  
 te omnes ma-  
 ledictiones  
 vis in cimi-  
 ate, male  
 dictus.*

*Deut. 28.*

*Quod si  
 no audieris  
 vis me ego  
 quoque hoc  
 faciam vo-  
 bis. visita-  
 bo vos vo-*



It is vrayne in the. xxviii. of  
 deuteronomie this wordis. Gif  
 thou obeyis nocht the voce of  
 the lorde thy gode; ande kepis  
 nocht his ordynance this male-  
 dictiounes sal cum on the, thou sal be cursit on  
 the feildis, thou sal be cursit in the cite, the  
 lord sal sende maledicciounes ande tribulaciounes  
 on al thy byssynes. the lord sal sende pestilens  
 on the, the heyt teneir, drouthit, the sounde  
 tempest ande all euil tokens; ande he sal perfec-  
 euthe, quhill he hef gart the perisse; thou sal  
 thole iniuris & spulze, ande ther sal be na man  
 that can saue the. thou sal spouise ane vyfe;  
 bot ane yt hir sal tak hyr fra the be forre; thou  
 sal big ane house bot thou sal neuyr dwell in  
 it, thy ox sal be slane befor thy eene; & thou  
 sal get nane of hym tyl eyr. thy flockis of  
 scheip sal be gyff into thy enemyis; the on-  
 cougnt ande straynge pepil sal eyt the frute of  
 the eyr that thou hes lauborit. Leuic. xxvi.

moyses sais be the spreit of go, degyf 3e obe-  
 ye nocht my command i sal visee 3ou with  
 dreddour, with fyre ande with suelling, 3e sal  
 sau the cornis on 3our feildis, bot 3our ene-  
 meis sal eit it, 3our enemeis sal be 3our ma-  
 sters, ande 3e sal fle, fast for dreddour, quhen  
 thier sal be litil dangeis, & there sal be no man  
 followuand 3ou, ande gyf 3e retaine obsti-  
 nat ande vil nocht be corrects, i sal strik 3ou  
 with ane plag, seyn tymes mair vehement,  
 for i sal gar the soursde cum on 3ou to renen-  
 ge my alliance, ande quhen 3e ar assemblit to  
 gyddir with in 3our townis, i sal send the pe-  
 stilens amang 3ou, ande i sal deluyir 3ou i the  
 handis of 3our enemeis.

It is writin in the thrid cheptor of esaye this  
 wordis, behold the dominator ande the orde  
 of armis, the quhilk sal tak fra hierusalé ande  
 fra iuda, the mychty, ande the sterk mā, the vi-  
 ctualis, the men of veyr, the iugis, the pre-  
 cheours. i sal gyf them 3ong childir to be thes  
 kynges. ande effement men sal be thes domi-  
 natours, ande the pepil ilk ane sal ryse cōtrar  
 vthirs, ande ilk man sal be aduersairtyl his  
 mychtbour, 3ong childir sal reproche ald  
 men, ande mecany sauberaris sal reproche

*locutus in  
 egrotator  
 ardore.*

*Leui. 26.*

*Ecc. vii  
 dominator  
 domin' ex  
 ercitu au  
 foret a hic  
 rusalé &  
 a iuda va  
 lidum &  
 foret, iudi  
 cē & pro-  
 phetam.*

*Esaye. 3.*

THE COMPLAINTE  
gentil men.      Esays. III.

ACTOR.      Chap. III.



He kyng anchises lamentit the  
destructiōe of the superb troy,  
executit be the princis of gree  
ce. the queene rosaria regret-  
tit hir spouse kyng dari<sup>o</sup>, quhen  
he vas venqueist be grette alexander. the pro-  
phet hieremye wepit for the stat of the pu-  
blic veil of babillone, quhen it vas brocht in  
captiuite. kyng dauid lamentit his sone abso-  
lon, quhen ioab sleu hym. cleopatra vas lyke  
to doe in melancolie, quhen hyr loue marcus  
antonius vas venqueist be the empriour agu-  
stus. the consule marcus marcellus regrettit  
hauiyly the cite of syracuse, quhen he beheld  
it burnād in a ne bold fyir. Crisp salust regret-  
tit the enyl gouernyng of the public veil of  
rome. the patriarche iacob lamentit the ab-  
sens of his sone Ioseph. the kyng demetrius  
regrettit hauiyly the slauchtir of his fadir  
antigonus, at the battel of maraton, song  
octouia lamētīt hauiyly the slauchtir of his  
fadir adoptiue cesar that gat. xxiij straiche

his wither penknynis in the capitol. this nobil personagis deploir the calamiteis that occurrit in ther dais, bot i hee as grit cause to deploir the calamiteis that ringis presētly witht in ouer realme throucht the vice of the pepil. & quhou beit that the thiretning of gode contray vs be verray seucir ande extreme, sit nocht theles i hope that his awful scourge of a perand exterminatiōe sal charge in ane faderly correctiōe sa that ve vil knau his mageste, ande to retere fra ouer vice, for he hes promest grace tyl al them that repentis ande til al them that kepis his command as is writyn in the. xxvi. cheptor of leuitic this vordis as follouis. Gyskeip my ordinance, i sal send you rane on your grond in conuenient tyme, your feildis sal bryng furth cornis, your treis sal baye frute, he sal eyt your breyde in sufficiens, & he sal slepe at your eyse, i sal sende pace amang you, the sours of vengeance sal nocht pas throucht your cuntre, he sal follou your enemeis, ande your sours sal gar them sal befor you, siue of you sal follou & chaisse ane hundreht, & ane hundreht of you sal chaisse ten thousand, ande your enemeis sal fal to the groud

*Si in precis  
ptis meis  
ambulans  
vris dabo  
vobis plu-  
vias tēpo-  
ribus suis  
et terra gi-  
gnat ger-  
mans suū  
dabo pacē  
in finibus  
vestris.*

*Leui. 26.*

## THE COMPLAINT

venquest in your presens, sa that ye vil obeye  
to my command.

*Regnū a* **Q**uhat familiar promese, is this that  
*gēte in gē-* god hes promeist tyl al them that vil obey  
*tem trāste* til his command? quhat for gyf ve refuse this  
*propter in* grit promes, i suspect that his iustice sal ex-  
*insicias* tinct oure generatiōe furtht of rememorā-  
*ce vniuer* ce, ande that he vil permit our ald enemyes,  
*for dolos.* or sum vther strayinge natiōe til occupie &  
posses our natural natiue cuntre. bot git i

*Ecce. 10.* hopeing gode that our obstinaciōe sal altir  
in obediens, quhilk sal be occasiōe, that five  
of vs sal chaise āne hundreht of our ald ene-  
myes, ande āne hūdreht of vs sal chaise ten  
thousand of them furtht of our cuntre as is  
reherfit in the foir said xxvi cheptour of leui-  
tic. for quhon be it that god hes permittit  
*Iob. ca. 2.* the inglis men to scourge vs, as he permittit sa-  
than to scourge the holy man Iob, it follo-  
uis nocht that god vil tyne vs perpetualye,  
nor git it follouis nocht, that the cruel inglis  
men, quhilkis ar boreaus ande hang men per-  
mittit be god to punis vs, that thai ar in  
the fauour of god, for the exsecutiōe of god  
dis punitiōe on vs, as i sal explaine be āne  
exempil of comparisōe. āne boreau or hang

man is permyttit be ane price to scourge ande  
to punyfe trasgressours, ande therewithin, that  
samyn boreau, is stikkit or hangit estiuart  
for his cruel demeritis, as is the end of them  
that settis ther felicitye to skattris & to skail  
blude. Siklyke the cruel inglis men that hes  
scourgit vs, hes nocht dune it of manhede or  
wisdome nor of ane gude zeil: bot rather the  
supreme plasmator of hauyn ande eird hes  
permyttit them to be boreaus, to punyfe vs,  
for the myskhauage of his magestie. Quhar  
for i treist, that his diuine iustice vil permis  
sum vther straynge natiōe to be mercyles bo  
reaus to them, ande til extinguishe that false seid  
and that incredule generations furth of  
rememorance, be cause that ar, ande also has  
beene, the special motione, of the inuisi vey  
ris that hes trublit cristianite, this sex hun  
dredth zeir by past. quhar listis to reide the  
prophecie of ysaye tha sal synd ane exempil  
eofforward to this samyn purpos, quhou that  
the realme of the assiriens was the scourge of  
gode to punyfe the pepil of israel for ther  
disobediens. bot fra tyme that the pepil of  
israel was reterit fra ther vice, gode destroyit  
ther scourge, that is to saye, he destroyt assure

## THE COMPLAINT

the kyng of the assirriens, ande transportis  
 his realme, in the subiectione of the kyng of  
 perse ande meid. Sikklyk the grite toune of ba-  
 billon vas permittit be gode to scourge the pe-  
 pil of israel: ande ther eftir quhen the israhel-  
 teis vas seteris fra ther inniquite gode delyu-  
 rit them fra the captiuite of babillon ande di-  
 stroyit that grite toune, ande maid it ane de-  
 sert inhabitabil for serpens ande vthir yenesu-  
 beystis. Euyrie thing is corruppit be ane vthir  
 corruppit complexione, ane file is ane instru-  
 mento to file doune ym, ande ane synnar is  
 maid ane instrument of the diuyn e iustice, to  
 punceise ane vthir synnar, the file that filit the  
 yrne is vorne ande castin awaye as ane thing  
 enutil to serue to do ony gude verk: bot the  
 ym that hes beene filit be the forgear or  
 be sue smyth, is kepit to serue to the neces-  
 site of men, the fater takkis the vand or  
 the scourge, to punceise his sonne, that hes bro-  
 kyn his command, ande quhen his sonne be-  
 cummis obedient, the fater brakkis the vand  
 ande castis it in the fyre: bot sit gyf his sonne  
 rebellis contras the correctione of the vand,  
 than the fater takkis ane batton or su vthir  
 stork vappin to punceise his sonne, & forget-



his fatherly discipline, ande vsis rigorus extreme punitione. ande ox that repungnis the brod of his hird, he gettis doubil broddis, & he that mispris the correctione of his preceptor, his correctione is changit in rigorus punitione.

*When the actor conferris the passagis of the brid cheptour of ysaye, vith the afflictions of scotland.*

Chap. IIII.



E maye persauce for certan, that ve haue bene scurgit vith *Dents. 28.* al the plagis, that ar befor reherist in the xxviii cheptour of deuteronomie, that is to say vith pestelens, vith the soude, vith brakkyng doune of our duelling housis, vith spulge of our cornis ande cattel.

*Leuit. 26.* Siclyk as it is befor reherist in the xxvi of leuitic, ve haue sauen oure seildis to the behuise of oure enemeis, ve haue sied fast fra oure enemeis, quhen there vas nocht mony of the perseuand vs. ande alse ve maye persauce that ve haue bene scurgit vith the plagis that ar

## THE COMPLAINTE

*Esaye. 3.* contenit in the thrid cheptour of esaye, quhill  
 sais that the lord sal tak auaye the mychey  
 men & the sterk men, fra iherusalem ande fra  
 iuda, that is to saye, the lord hes tane fra vs,  
 pure lordis ande barons ande mony yther no  
 bil men that vaild haue deffendit vs fra oure  
 ald enemeis. the said cheptour saisthat the lord  
 sal tak the iugis ande the prechours. that pas  
 sage of ysaye maye be weil applyit tyi vs, for  
 as to the iugis ande iustice that ringis present  
 ly in ours cuntry, god maye sende vs bettis  
 quhen he pleyis. ande as to the prechours, i  
 resser, that to the yniuersal audius of oure real  
 me. the foie said thrid cheptour sais, that the  
 pepil of iherusalem ande iuda, ilk are satryise  
 palaskynge contray yther: that passage of the text medis  
 of furrie, nocht are alligorie xpositions, for the expe  
 riens of that passage, is ouer manifest in oure  
 cuntry: the said cheptour of esaye sais that effe  
 ctment men sal be superiours to iherusalem ande  
 iuda, that passage is ouer esident in oure cun  
 tre: for ther is maye of the sect of sardanapa  
 lus among vs, nor ther is of scipions, or ca  
 milles, the foie said cheptour of esaye sais that  
 the lord sal gyf to iherusalem ande iuda 30g  
 kyngis to gouerne the. that passage of esaye

*Sardane  
 palaskynge  
 of furrie,  
 clethithym  
 in yement  
 shaitis  
 span on  
 ane roc.*

*Iustinelix*

vald be veil cōsidrit, ande nocht to be vndir-  
 standin be the letteral expositione, as diuerse  
 of the maist famous doctours of the kyrk  
 hes reherfit: for quhou be it that oure 3ong il-  
 lustir princes be ane tendir pupil, ande nocht  
 entrit in the aige of puberte, that followis  
 nocht, that hyr southed is ane plage sende be  
 god to scourge vs, for the southed of ane prin-  
 ce or of ane princeffe, is nocht the cause of the  
 ruayne of ane realme, nor sit the perfyit aige  
 of ane price is nocht the cause of the gude gou-  
 ernyng of ane public veil. Roboam kyng of  
 israel beand fourty 3eir of aige, hetynt tentri-  
 bus of his realmis, throucht misgouernance  
 that proceedit of euil counsel. Ande in oppo-  
 sit, Othas was bot aucht 3eir of aige, quhen he  
 was vnctit kyng, & quhou be it of his 3out-  
 hed, sit he gouernat veil the cuntre ande  
 the public veil. ther for as the eloquent cice-  
 ro sais, ye suld nocht leik to the aige nor to  
 the southed of ane pson bot rather to ther  
 vertu. we haue diuerse vthir examplis, quhou  
 that realmis hes beene veil gouernit, quhe  
 the princis var intendir aige, as of spangze  
 ande flandris, quhen charlis elect empyour  
 was bot thre 3eir of aige. ande quhou be it

3. Reg. 12

2. Paral 6

*Viri quā  
 etatis, cur-  
 sus celerior*
*Cice. phi-  
 lip. 5.*

## THE COMPLAINT.

**Eccle. 10.** that Salomon lies said, cursit be the eird that  
 hes ane yong prince, that vordis ar to be vnder-  
 standin of inconstant superiors of ane eire  
 ere that ar nocht in ane accord to gouerne  
 the public veil, nor sit hes ane constant sub-  
 stancial counsel to gouerne ane realme qu-  
 hen the prince or princes ar i tendir aige, then  
 for that terme southed, suld be vnderstandin  
 for ignorance & inconstance, ande nocht for  
 yong of yairis, for euere inconstant or igno-  
 rant person, is aye repute ande comparit to  
 yong childir that hes na discretione. Sanct  
**1. Corin.** paul writis to the corinthiens that var pepil  
**14.** in perfect aige. quod he, my bredir, be ye  
 nocht in yow vislyik childir, bot ye sal be of  
 lital maleise, ande of profound knaulage, par  
 chance sum inuyful detrackers vil making con-  
 trar me, sayand that i suld nocht haue applyit  
 nor confetrit the xxviii of deuterio. nor the  
 xxvi of Leuitie, nor the thrid of esaye. to the  
 afflictione of our cuntre, be rason that the co-  
 tenu of this for said cheptours var said to the  
 pepil of israel, ande nocht to the pepil of scot-  
 land. this detrackers maye saye as veil that  
 the ten commandis var gyffin to the pepil of  
 Israel, ande nocht tyl cristin men, ande so

lyk that maye saye that the doctryne of the  
 euangelistis is nocht to be kepit be cristin mē,  
 helyk that may saye that the epistylis of paul  
 suld be kepit be the romans, corinthiens, ep-  
 hesiens, & be vthir nationis that he writ to in  
 his dais, ande nocht to be kepit be vs that pro-  
 fessis vs to be cristin men. Sic opinions ande  
 allegiance suld nocht haue audiens among  
 allis pepil. for ther is no thyng said in the scri-  
 ptour, bot it is said generelye tyl althē that  
 hes resauit the yolk ande the confessiōne of  
 crist. Sanct paul writis to the romans, sayand,  
 enyrye thing that is writin in the scriptur, is  
 vrityn tyll oure edeficatiōe, this vordis maye  
 suffice til adnuil the perversis opinions of inuy-  
 ful calumniaturis ande of secret detrackers.

*Quicun-  
 que scripta  
 sunt ad no-  
 stram do-  
 ctrinā scri-  
 pta sunt :  
 ut per pa-  
 tientia &  
 consolatio-  
 nē scriptu-  
 rarū spem  
 habeamus*

*Rom. 15*

*Of diuers opinions that the pagan philoso-  
 phours held of the condicions ande indurynge  
 of the world, ande quhen the actis  
 declaris that the world  
 is nēw ande ende.*

Chap.

V.

D

# THE COMPLAINTE



He special cause of the scourge  
that hes affligit vs, hes proce-  
dit of our disobediens cōtra-  
the command of god. Ande  
the cause of our disobediens  
hes procedit of ane varldly

*Pacite vo-  
bis amicos  
de mammo-  
na iniqui-  
tatis.*

*Luce. 16*

*Non pote-  
stis deo ser-  
uire et mam-  
moni.*

*Mat. 6. 24*

affectione ande cupidite that ve haue touart  
the vile corruptiōe of this varld that the scri-  
ptour callis mammon, quhilk ve hald for ane  
souerane felicitye, bot nocht heles it is bot ane  
corrupt poison in sa far as we can nocht serue  
gode ande it to gyddir, as Sancti mathou [hes  
said, ye maye nocht serue god ande māmon.  
ther is ane vther cause that makis vs disobe-  
dient, mony of vs beleuis in our consait that  
ther is na thyng perdurabil bot the varld ala-  
nerly. sic abusōne procedis of onfaythful-  
nes, ande of oure blynd affectione, quhilk  
makis vs sa brutal, that ve vait nocht quhat  
thing the varld is, nor quhou lang it sal indur-  
re, bot rather ve beleue that it sal be perpetual.  
ther for oure cupidite constrengeis vs to desi-  
re prolongatione of oure dais: that ve maye  
vse the blynd sensual felicitye of it, quhilk mo-  
ny of vs thynkis mair comodius ande neces-  
sair for oure veilfayr, nor ve thynk of the sem

peternal olimp. Bot vald ve considir the diffinitione of the varld, than i beleue that oure solistnes ande vane opinione vald alir in ane faythful consait. Ther is mony that speiks of the varld, & zit thai vait nocht quhat thing is the varld. the pagan philosophours held mony vane opiniós & tynt mekil tyme i vane questions & speculations, ande hes tormentir the spreitis, drauand & cõpiland mony beukis, quhilkis ar set furth in diuerse cuntreis, bot zither vas neuyr ane final accordance eõcludit amād ehem, for of the final verite that thai socht, thai gat lital, ande the ignorance that thai haue put in vrit, is verray mekil, be rason that the smallest part of ther ignorance in supernatural eacis, excedit the maist part of ther knaulage. Plato, aristotel, pithagoras, empedocles, epecurius, thales, & mony vthir of the pagan philosophours, hes hed grite defferens ande contentione to paynt ande descriue the origyne ande propietye of the varld Pithagoras said that the varld is ane thing, & is that ve cal vniuersal is ane vthir thyng, the philosophour thales said that ther is bot ane varld. the astrologien metrodore affermit, that ther is mony & infinit varldis. se-

## THE COM'PLAYNT

Iencus the philosophour said that the varld  
 is eternal. Plato said that the varld hed ane  
 begynnynge, ande sal haue ane end, epicurius  
 said that the varld is rone lyik ane boule, &  
 empedocles said that the varld is lang & rone  
 lyik ane eg. Socrates techit in his achade-  
 mya, sayand, that eftir seuyn ande thretty  
 thousand yecris, al thingis, sal retourne, to that  
 sammyn stait, as thai began, ande he to be  
 borne agane in his mother voyambe, ande to  
 be neurist til his aige, ande sal teche philiso-  
 phie in athenes. dionisius sal exsecute his ald  
 tirranye in siracuse. Iulius cesar sal be lord of  
 rome, ande annibal sal conques ytalie. scipio  
 sal put cartage to sac ande to the soure, ande  
 de grit. Allex ander sal venques kyng darius.  
 of this sort al thingis that ar by past, sal re-  
 turne agane to ther fyrst stait. My purpos is  
 nocht to speik of this material varld that is  
 maid of the four elementis, of the eird, the  
 vattir, the ays ande the fyre: bot rather i wil  
 speik of the varld that garris vs mysknou ge-  
 de, ande disobedient tyll his command, quhe  
 the creator of al thingis, cam in this varld, to  
 redeme vs, fra the eternal captiuite of sathan,  
 he compleit ande sepremit the varld, bot sit



he repreuit nocht the eird, the vattir, the ayr  
 nor the fyir, for thai foure elementis brac  
 nocht his command, i hane herd diuers pepil  
 regret, maling, ande mak exclamations con-  
 trar the varld, sayand, o false varld, o misera-  
 bil, varld, o diffaitful varld, o inconstat varld,  
 o malicius varld, ande zit thai kneu nocht,  
 quhat thing is the varld. eftir my purpos,  
 that vard that the pepil malingnis, is nocht  
 ane substancial material mas maid of eird,  
 vattir, ayr & fyir, bot rather it is the euyllyfe  
 of the pepil that conuersis viciuslye, ande the  
 prince of this last varld, is the deuyl, the qu-  
 hilk sal be cassin furth as is reherst in the  
 euangel of Sanct ihone: this varld is nocht  
 formit of the fouer elementis as of eird vat-  
 tir ayr ande fyir as gode creat the material  
 varld in the begynnyng, bot rather it is creat  
 of seuyn elementis of sathans creatioun, that  
 is to saye, auerise, ambitione, luxure, cruall-  
 se, diffait, onfayhtfulnes, dissimulatione, &  
 insaciabil cupidite. allace al thir seuyn e'e-  
 mentis that this last varld is creat of, at ouer  
 abundant, vitht in oure affligit realme, qu-  
 hilk is the cause of the calamite that it in-  
 duris. bot yar ve as folist to considir the vani

*Nunc iudi-  
 cium est mū-  
 di: nunc p̄i-  
 cepit huius  
 mundi.*

*Iohā. 12.*

## THE COMPLAINT

*Cūque me  
conuertiffē  
ad vniuer  
sa opera  
qua fecerēt  
man<sup>u</sup> mee  
vidi in om  
nibus va  
nitatē &  
afflictionē  
adimi.*

te of this last varld as Salomon considrit is,  
than doutles ve vald be verray solist to resist  
the inuasions of it, quhilk pronokis vs to vice,  
or varve as solist til impung the occasiōe of  
syn, as ve ar solist to seik remeid contrar the  
exterior accidentis that oft occurris til hurt  
oure body, than doutles our sensual cupidite  
vald be cum mortefeit ande venqueist. Oft  
tymys ve seik remeide to keip vs fra euyl acci  
dentis that hurtis oure body, as quhen the su  
ne castis oure grite heyt: ve pas vnder the vmb  
re or the schaddou. quhen ve ar tirit to gāg  
on oure feit, ve ar solist to seik horse to ryde.  
quhē the rane cummis, ve pas vnder the thak,  
or vthir couuert place. quhen ve ar thirsty ve  
seik drynk. quhen the plag of pestilens occur  
ris, ve ar solist to seik ane cleene duelling pla  
ce vnder ane temperat climat. Bot in opposit,  
quhen auereise assailzeis vs, ve seik nocht the  
vertu of liberalite, nor quhen vile luxure tru  
blis vs, ve adhere nocht to the vertu of tem  
perance ande contenens. quhen ire affligis  
vs, ve seik nocht the vertu of patiēis quhen  
arrogans ande ambitione entris in our hart  
is, ve seik nocht the vertu of humilite. ande  
nou be cause that ve seik na remeid contrar

*Eccle. 2. c.*

our disordinat cupidite, nor zit resistis the occasions ande temptations of the prouocatiōs of vice, ve becum haistlye evenqueist, be reason that oure smal resistāce, generis grit hardynes in the aduerse party of oure faul. ther is ane mair odius thing amang vs, for al the vicis that oure cupidite prouokis vs to commit, our blynd affectiōe garris vs beleue, that tha ar supreme vertu, ande felicitie because thai ar pleisand tyl oure fragil nature, the quhilk is the principal occasione that ve conuerse sa viciusse as this miserabil lēsuall lyf var perpetual, ande as the dede hed na pouer to sta oure bodeis, & as there var noch  
*lā vinant  
hoies tan-*  
ane hel to torment oure saulis, bot as ther  
*quā mors*  
var ane fenget hel of the poietis fictions; as  
*nulla fe-*  
virgil hes set furth in the sext beuk of his  
*quatur*  
eneados. Bot as i hes befor reherst, i suspect  
*velud in-*  
that there is ouer mony that beleuis in the  
*fern<sup>o</sup> fabu*  
opiniōe of Socrates, that is to saye that the  
*la ficiā so-*  
warld sal indure seuyn ande thitety thousand  
*ret.*  
zeiris. bot admittand vndir potestatiōe, that  
Socrates opiniōe var of verite, zit socrates  
hes noch said that the terme of oure lyue  
dais sal pas the course of nature, that is to  
saye, to pas the course of ane hundreht zeir,

## THE COMPLAINTE

we haue experiens daly, that quhar ane man  
 lyuis ane hundreht zeir in ony cuntre ane  
 hundreht lyuis nocht ane hundreht mo-  
 metht. Now to confound the opinione of So-  
 crates, ande to confound al them that vil  
 nocht beleue that the varld is neir ane final  
 ende, i vil arme me with the croniklis of ma-  
 ster ihone carion, quhar he allegis the prophe-  
 sye of helie. sayand that fra the begynnyng  
 of the varld, on to the consummatione of it,  
 sal be the space of sex thousand zeir. the qu-  
 hilk sex thousand zeir sal be deuydit in thre  
 partis. the fyrst tua thousand zeir, the varld  
 sal be vitht out ony spece seit lau i vntill quhilk  
 was the tyme betuix adam ande abraham.  
 the nyxt tua thousand zeir was the lau of our  
 concisione, with ane institutione of diuine  
 policie, ande with adoracione of god, quhilk  
 was the tyme betuix Abraham ande the in-  
 carnatione quhen crist ihus refauit our huma-  
 nite for our redemption. the thrid tua thou-  
 sand zeir sal be betuix the incarnatione &  
 the last aduent quhilk sal be the cōsummati-  
 on of the varld. bot this last tua thousand zeir,  
 (as master ihone carion allegis in the prophe-  
 sye of helie) sal nocht be completit, be a reason

that the daye of iugement sal be anteciper,  
 be cause of them that ar his electis, as is vri-  
 tyn in the xxiii cheptour of Sanct mathou,  
 & nisi breuiati fuissent dies illi, non fieret sal-  
 ua omnis caro: sed propter electos breuiabū-  
 tur dies illi. quha listis to reide al the xxiii  
 cheptour of Sanct mathou, tha sal persauce eu-  
 dently that the varld is verray neir ane ende,  
 be rason that mony of the singis & talkkyns  
 that precedis the daye of iugemēt that ar ex-  
 premit in the foir said cheptour, ar by past, &  
 the remanent ar nou presently in oure dais:  
 ther for efftir the supputatione of helie as ma-  
 str ihone carion hes reherfit, the varld hes  
 bot four hundreht fyfty tua 3eir tyl indure,  
 be cause that ther is siue hundrethe forty  
 acht 3eir by past of the foir said sex thousād  
 3eir, bot estir the vordis of Sanct mathou, the  
 cōsummatione of the varld sal be haistiar nor  
 foure hūdrethe fyfye & tua 3eir. 3it god hes  
 mocht affixt ane certan daye to sal vithē the  
 said terme of iiii. c. lii 3eir, as is reherfit in  
 Sanct mathou, de die aut illa & hora, nemo  
 fit neque āgeli celorū nisi solus pater. ther for  
 we haue mistir to be vigilant ande redy, sen  
 the terme of cristis cumming is schort, ande

## THE COMPLAYNT

the day oncertane, as is said in the foir said euangel. *vigilate ergo quia nescitis qua hora dominus vester venturus sit.* this veil considrit, maye be ane probabil rasō that the varld is neir ane ende. quhilk suld be occasione til haue it in detestatione, ande til haue premeditatione of the future eternal beatitude & felicity, that gode hes promeist til al them that haldis it in abhominatiōe.

*An monolog of the actor.*

Chap.

VI.

**T**He solist ande attentive laubirs that i tuke to writ thir passagis befor reberis, gart al my body be cum imbecille ande verye, ande my spreit be cum so pit in sadnes, throucht the lang conteneuatiōe of studie, quhilk did fatigat my rason, ande gart, al my membrs be cum impotent. than til eschaip the euyl accidētis that succedis fra the onnatural dais sleip, as cateris, hede verkis, ande indegestion, i thocht it necessair, til excersise me vitht sum alyue recreatione, to hald my spretis vailand fra dul-

nes. than to exsecute this purpose, i past to  
 the greene hoilsum feildis, situat maist como  
 diusly, fra distempryt ayr ande corruppit in-  
 fectiōne, to resauē the sueit fragrant smel, of  
 tendir gyttis, ande of hoilsum balmy flouris  
 maist odoreferant. besyde the fut of ane lital  
 montane, there ran ane fresche reueir as cleir  
 as berial quhar i beheld the pretty fische vā-  
 tounly sterland vitht there rede vermeil syn  
 nis, ande there skalis lyk the brycht siluyr. on  
 the tothir syde of that reueir there vas ane  
 grene banc ful of rammel grene treis, quhar  
 there vas mony smāl birdis hoppād fra busk  
 to tuist, singand melodius reportis of natu-  
 ral music in accordis of mesure of diapason  
 prolations tripla ande dyatesseron, that ha-  
 uynly ermonyie aperit to be artificial music.  
 in this glaidful recreatione i conteneuit quhil  
 phebus vas discedit vndir the vest north vest  
 oblique oriszone, quhilk vas entrit that sa-  
 myn daye in the xxv degre of the sing of ge-  
 mini, distāt siue degreis, fra oure symmyr sol-  
 fice, callit the bōrial tropic of cancer the qu-  
 hilk be astrolog supputatiōne, accordis vitht  
 the sext daye of iune, there estir i entrit an  
 ane grene forrest to contempil the tēdir song

## THE COMPLAINTE

frutts of grene treis, be cause the borial bla-  
 stis of the thre borowing daies of marche, hed  
 chaufit the fragant floure of euyrie frute tree,  
*Iaque ru-* far athourt the feildis. of this sort i did spa-  
*bescebat* ceir vp ande doune but sleipe, the maist part  
*stellis au-* of the myrk nycht. instantly there estir i per-  
*gora fuga* sauit the messengeiris of the rede aurora,  
*tis.* quhilkis throucht the mychtis of titam, hed  
 persit the crepusculyne lyne matutine of the  
*Eneo. 2.* northt northt est orizone, quhilk was occasio-  
 ne that the sternis & planetis the dominotours  
 of the nycht, absentit them, ande durst nocht  
 be sene, in oure hemispero for dreddour of  
 his auful' goldin face. Ande als sayr dyana  
 the lantern of the nycht, be cadym ande paul,  
 quhen titan hed extinct the lycht of hyr lap  
 on the cleir daye. for fra tyme that his lustrat  
 beymis var, eleuat. iiii. degres abufe oure obli-  
 que orizone, euery planet of oure hemispeir  
 be cam obscure, ande als al corrupit humiditi-  
 teis ande caliginus fumis & infekkit vapours,  
 that hed bene generit in the sycond regione  
 of the ayr quhen titan was visiad antepodos,  
 thai consumit for sorrou quhen thai sawe  
 sycht of his goldin scheap. the grene feildis  
 for grite drouht, drank vp the drops of the



fresche deu quhilk of befor hed maid dikis & dailis verray donc. there eftir i herd the rumour of rammasche foulis ande of beystis that maid grite beir, quhilk past besyde burnis, & boggis on grene bankis to seik ther sustentatione. there brutal sound did redond to the hie skyis, quhil the depe hou cauernis of cleuchis & rotche craggis ansuert vitht ane hie not of that samyn sound as thay beystis hed blauen. it aperit be presumyng & presuposing, that blaberand eccho hed beene hid in ane houhole, cryand hyr half ansueir, quhen narcissus rycht sorye socht for his saruandis, quhen he was in ane forrest, far fra omy folkis, & there eftir for loue of eccho he drounit in ane drau vel. nou to tel treutht of the beystis that maid sic beir & of the dyn that the foulis did, ther syndry soundis hed nothir temperance nor tune. for fyrst furth on the fresche feildis, the nolt maid noyis vitht mony loud lou. baytht horse & meyris did fast nee, & the folis nechyr, the bullis begā to bulir quhen the scheip began to blait, be cause the calfs began tyl mo, quhen the doggis berkit. than the suyne begā to quhryne quhe thair herd the asse tair, quhilk gart the hennis.

*Methamor  
pho. 3.*

## THE COMPLAINT

kekyl quhen the cokis creu, the chekyns be-  
 gan to peu, quhen the gled quhillsillit the fox  
 follouit the fed geise & gart the cry claik. the  
 gay shngis cryit quhilk quhilk, & the dukis  
 cryit quaik. the ropeen of the rauynis gart  
 the cras crope the huddit crauis cryit varrok  
 varrok, quhen the suannis muruit. be cause  
 the gray goul mau pronosticat ane storme.  
 the turtill began for to greit quhen the culchet  
 soulit. the titlene follouit the goilk ande gart  
 hyrsing guk guk. the dou croutit hyr sad sang  
 that soundit lyk sorrow. robeen and the litil  
 vran var hamely in vyntir. the iargolyne of  
 the suallou, gart the iay iangil than the ma-  
 peis maid myrthit, for to mok the merle. the  
 lauerok maid melody, vp hie in the skryis. the  
 nyctingal al the nycht sang sueit notis, the  
 tuechitis cryit theuis nek, quhen the piettis  
 clattrit. the garruling of the stirlene gart the  
 sparrou cheip the lyntquhit sang cuntirpoine  
 quhen the oszil zelpit. the grene serene sang  
 sueit quhen the gold spynk chantit. the rede  
 schank cryit my fut, my fut, & the ox ee cryit  
 tueit. the herrons gaif ane vyild skrech as the  
 kyl hed bene in fyir, quhilk gart the quhapis  
 for sleytues fle far fra hame. Thā estir quhē

this dyn was done, i dreu me doune throucht  
 mony grene dail. i beand sopit in sadnes, i  
 socht neir to the see syde. than vndir ane hin-  
 gand heuch i herd mony hūrlis of stannirs &  
 stannis that tumlit doune vitht the land rusche  
 quhilk maid aue felloune sound. thro che  
 virkyng of the suellād vallis of the brym seye.  
 than i sat doune to see the flouyng of the sa-  
 me. quhar that i leukyt far fūrtht on the salt  
 flude. there i beheld ane galiaffe gayly grathit  
 for the veyr. lyand fast at ane ankir, and hyr sa-  
 lis in hou. i herd mony vordis amang the ma-  
 rynalis bot i vist nocht quhar thai menit. 3is  
 i sal reherse and report thier crying and ther  
 ca. In the fyrst, the master of the galiaffegare  
 the botis man pas vp to the top to leuk far  
 fūrtht, gyf he culd see ony schips. than the bo-  
 tis man leukyt salang quhil that he sau ane  
 quhyt sail than he cryit vitht ane skyr, quod  
 he, i see ane grit schip. than the maister quhil-  
 lit and bald the marynalis lay the cabil to the  
 cabilstok to veynde and veye. than the mary-  
 nalis began to veynd the cabil vitht mony  
 loud cry. and as ane cryit, al the laif cryit  
 in that samyn tune as it hed bene ecco in ane  
 hou heuch. and as it aperit to me thai cryit

## THE COMPLAINT

thir vordis as eftir follouis. veyra veyra, vey  
 ra veyra gentil galladis, gentil galladis. veyn-  
 de i fee hym, veynd i fee hym. pourboffa,  
 pourboffa. hail al ande ane, hail al and ane.  
 hail hym vp til vs, hail hym vp til vs. Than  
 quhen the ankyr vas halit vp abuse the vat-  
 tir, ane marynel cryit and al the laif follouit  
 in that sam' tune. caupon caupona, caupon  
 caupona. caupun hola, caupun hola caupun  
 holt, caupon holt farraboffa, farraboffa. than  
 thai maid fast the schank of the ankyr. And  
 the maistir quhislit and cryit. tua men abuse  
 to the foir ra, cut the raibandis and lat the  
 foir sail fal, hail doune the steir burde lufe  
 harde a burde. hail eftir the foir sail scheir,  
 hail out the bollene. than the master quhislit  
 ande cryit, tua men abuse to the mane ra, cut  
 the raibandis, and lat the mane sail and top  
 sail fal, hail doune the lufe close aburde, hail  
 eftir the mane sail scheit hail out the mane  
 sail boulene, than ane of the marynalis began  
 to hail and to cry and al the marynalis an-  
 uert of that samyn sound. hou, hou. pulpela,  
 pulpela. boulena, boulena. darta, darta. hard  
 out steif, hard out steif. afoir the vynd, afoir  
 the vynd, god fend, god fend. fayr vedthir

fayr vedthir. mony pricis , mony pricis. god  
 foir lend. god foir lend. stou, stou. mak fast &  
 belay. Than the master cryit and bald renze  
 ane bonet vire the trossis, nou heise. than the  
 marynalis begain to heis vp the sail, cryand,  
 heisau, heisau. vorsau, vorsau. vou, vou. ane lág  
 draucht, ane lang draucht. mair maucht, mair  
 maucht. 3ong blude, 3ong blude. mair mude,  
 mair mude. false flasche, false flasche. ly a bak,  
 ly a bak. lág suak, lág suak. that that, that that.  
 thair thair, thair thair. 3allou hayr, 3allou hayr  
 hips bayr, hips bayr. til hym al, til hym al.  
 viddefullis al. viddefuls al. grit and smal, grit  
 and smal. ane and al, ane and al. heisau hei-  
 sau. nou mak fast the theyrs. Than the master  
 cryit top 3our topinellis, hail on 3our top sail  
 scheitis vire 3our listaris and 3our top sail trof-  
 sis, & heise the top sail heiar, hail out the top  
 sail boulene, heise the myszen and change it  
 oner to leuart, hail the linche and the schei-  
 tis, hail the trosse to the ra. thā the master cryit  
 on the rudir man, mait keip ful and by, a luf.  
 cūna heiar, holabar, arryua, steir clene vp the  
 helme, this and so. than quhen the schip was  
 taiklit, the master cryit, boy to the top, schaik  
 out the slag. on the top mast, tak 3our top salis,

## THE COMPLAINT

and thirl them, pul doune the nok of the ra in  
daggar vyise, marynalis, stād be 3our geyr in  
taiklene of 3our salis, euerye quartar master  
til his auen quartar, bortis man, bayr stanis &  
lyme portis ful of lyme in the craklene pokis  
to the top, and paneis veil the top, vitht pane  
sis and mantillis. Gunnaris cum heir & stand  
by 3our artail3ee euyrie gunnar til his auen  
quartar. mak reddy 3our cānons, culuerene  
moyens, culuerene bastardis, falcons, saikyrs,  
half saikyrs, and half falcons, slangis, & half  
slangis, quartar slangis, hede stikkis, murdresa  
ris, pasuolans, berfis, doggis, doubil berfis,  
hagbutis of croche, half haggis, culuerenis  
ande hail schot. ande 3e soldartis & compang  
3ons of veyr, mak reddy 3our corsbollis, hād  
bollis, fyir speyris, hail schot, lancis, pikkis,  
hialbardis, rondellis, tua handit sourdīs and  
tairgis. than this gaye galliasse beand in gude  
ord our sche follouit fast the samyn schip that  
the bortis man lied sene and for mair speid  
the galliasse pat furtht hir stoytene salis, ande  
ane hundretht aris on euerye syde the ma  
ster gart al his marynalis & men of veyr hald  
them quiet at rest, be rason that the mouyng  
of the pepil vitht in ane schip, stoppis hyr of

hys faird. of this sort the said galiassie i schort  
 tyme cam on vynduart of the tothir schip  
 thā estir that thai hed hailsit vthirs thai maid  
 them redde for battel. than quhar i sat i hard  
 the cannons and gunnis mak mony hiddeus  
 crak duf, duf, duf, duf, duf, duf, the barfis and  
 falcōs cryt tirduf, tirduf, tirduf, tirduf, tirduf,  
 tirduf, than the smal artailze cryt, tik tak tik  
 tak tik tak tik tak. the reik smeuk and the stink  
 of the gun puldur fylit al the ayr maist lyik as  
 plutois paleis hed been birnand in ane bald  
 fyir. quhilk generit sik mirknes & myst that i  
 culd nocht see my lyntht about me, quhar for  
 i rais and returnit to the fresche feildis that i  
 cā fra, quhar i beheld mony hudit hirdis blaw  
 uand therbuc hornis and ther corne pipis, cal  
 land and conuoyand mony fat floc to be fed  
 on the feildis, than the scheiphirdis pat there  
 scheip on bankis and brais and on dry hillis  
 to get ther pastour thā i beheld the scheiphir-  
 dis vyuis and ther childir that brocht there  
 mornyng brakfast to the scheiphirdis thā the  
 scheiphirdis vyuis cuttit raschis and seggis  
 and gadrit mony fragrat grene meduart vith  
 the quhilkis tha couurit the end of ane leye rig  
 & syne sat doune al to gyddir to tak there refe

## THE COMPLAINT

Aione, qufiar thai maid grit cheir of enyrie  
 sort of mylk baytht of ky mylk & 3oue mylk,  
 fueit mylk and sour mylk curdis and quhaye,  
 sourk ittis, fresche buttir ande salt buttir, rey-  
 me, flot quhaye, grene cheis kyrn mylk euyrie  
 scheiphird hed ane horne spune in the lug of  
 there bonet thai hed na breyd bot ry caikis  
 and fustean skonnis maid of flour than estir  
 there disjune tha began to talk of grit myrry-  
 nes that vas ryghtplefand to be hard. i the fyrst  
 the prencipal scheiphirde maid ane orifone  
 tyl al the laif of his compangzons as estir fol-  
 lous.

O 3e my frendis that ar scheiphirdis, ve  
 hef grit cause to gyf thankis to god for the  
 hic stait and dignite that he hes promouit vs  
 to posses, the quhilk stait, prefferris al vthir  
 faculte of this varld baytht in honour and in  
 profeit. for sen the varld vas creat scheiphir-  
 dis prefferrit al vthir staitisquhar for the maist  
 anciant nobilis that hes bene in ald tymis, tha  
 detestit vrbante and desirrit to lyue in villa-  
 gis and landnart tounis to be scheiphirdis or  
 to laubir rustic occupation on the hoilsum feil-  
 dis, as diuerse historigraphours hes maid me-  
 tions. fo r in ald tymis pastoral and rustical



ocupatione, vas ofane excellent reputati-  
one, for in thai dais quhen the goldin varld  
rang kyngis and princis tuke mair delyit on  
the feildis and forrestis to keip bestialite and  
to manure corne landis nor thai did to rema-  
ne in pretora/palecis. or in tryumphand citeis  
riche kyng amphion vas verray solist to keip  
his scheip. and at enyn quhen thai past to the  
re faldis scheip cottis and ludgens, he playt  
befor them on his harpe. Siklyk kyng dauid  
hed mair affectione to play on his harpe amāg  
his flokkis of scheip, nor he hed to be gouer-  
nour of the pepil of Israel. ande appollo that  
the poietis callis the god of sapiens he vas  
scheiphird to keip kyng admetus scheip siklyk  
the nobil romās in ald tymis var nocht escha  
mit to laubir and to manure the baran feildis  
vitht there auen handis to gar the eird becum  
fertil to bayr al fortis of corne eirbis gyrse &  
spice as ve hef exempl of the prudent quin-  
tus cincinatus, quha vas chosyn be the senat  
to be dictatur of rome, at that samyn tyme he  
vas arand the land vitht his auen hand at the  
pleuch siklyk the sapient porcus cathon cen-  
sor of rome vas verray solist on the art of agre  
culture. Siklyk romulus the fyrst kyng of ro

## T H E C O M P L A Y N T

me set his hail felicity on the manuring of the  
 feildis. ande also the tua vailgeant romans, fab-  
 bricius and curius dentatus var nocht escha-  
 mit til exerce them on the culture of the feil-  
 dis. Siklyk numa pompilius that deuot kyng  
 of rome statut that the senaturis of rome suld  
 keip there scheip, as is reherst i ane verse that  
 i hef red of ane senatur pascebatque suas ipse  
 senator oues. Siklyk paris the thrid soun of  
 kyng Priam of troy was ane scheiphird and  
 kepit bestialite on monthty ydea. And also the  
 nobil Scipio quihilk was vailgeant, ande no les  
 prudent he conquiest affrica and pat cartage  
 to sac and subdeuit numance and, venqueit  
 • Annibal and restorit the liberte of rome than  
 i his aige of lijsie he left the toune of rome,  
 ande past to remane the residu of his dais, in  
 ane landuart village betuix pezole & capue  
 in ytalie and there he set his felicity on the  
 manuring of the corne land & in the keeping  
 of bestialite, Ande also lucullus that prudent  
 consul of rome, quaha hed conquiest diuerse  
 battellis contrar the parthiens than in his last  
 dais he left the toune of rome and past to dwell  
 in ane village besyde naples quhar that he ex-  
 cersit hym on rustic occupatioun ande on be-

stialite. Siklyik the nobil Empriour dioclesiā,  
 eftir that he hed gouernit the empire xvij  
 3eir, he left the tryumphant toun of rome &  
 past til ane village be syde florens and ther he  
 vfit the lauboring of the cornis and vynis &  
 on bestialite. Ande alse the prudent duc perse-  
 cles, quha hed the gouerning of the comont  
 veil of athenes xx xvj 3eiris, 3it in his aige of  
 lx 3eiris, he left the glorius stait of athenes, &  
 past to remane in ane litil village quhar he set  
 his felicity to keip nolt and scheip. quhat sal  
 be said of the patriarchis. Abraam Isaac & Ia-  
 cob, and of the princis & prophetis of Israel?  
 var thai nocht hirdis & scheiphirdis forther  
 principal vacatione was on the nenresing of  
 bestialite. Ther for (O 3e my cōpanions schei-  
 phirdis and hirdis) ve hef grit causeto gloir  
 and to gyf thankis to god for the grit dignite  
 that ve posses. for ther is na faculte stait nor  
 vacatione in the vniuersal varld; that can be  
 comparit til oure stait. for al vthir staitis of al  
 degreis, bayth temporal and speritual that  
 remanis in tryumphant citeis and burrou-  
 stounis ther ringis na thing amang them bot  
 auareis inu yhatrent dispyit discentron & mo-  
 ny vthir tletestabil vicis and alse there bodeis

## THE COMPLAINT

ar subiect tyl al sortis of seiknes be rason of  
 the corrupt infectione and euyl ayr that is  
 generit in ane cite quhar maist confluens of  
 pepil resortis quhilk causis pestilens and diuer  
 se vthir sortis of contagiis maladeis & alse  
 casione that the maistpart of them endis ther  
 the intemperans of ther moucht in eyting &  
 drynkyng consumis ther stomakis & alther  
 mebris, quhilk is occasiōe that the maist part  
 of thā endis, therdais in there green youthed.  
 bot it is nocht siclyk of vs that ar /scheipbir-  
 dis, for velyif on the fragrant feildis quhar  
 ve ar nenreist vitht the maist delicius tempe-  
 rat ayr and ther is nothir hatrent anareis nor  
 discord amang vs nor thereis nothir detra-  
 ction leysingis nor calumniations amang vs  
 ve hes cherite to god & loue tyl our nyght-  
 bours and the maist part of vs hes gude hail  
 in our body quhil ve be ane hundreht zeir  
 ande alse quhou be it that the richie and opu-  
 lent potestatis that dueillis in citeis and bur-  
 roustounis, reputis vs that ar scheiphis, to be  
 ignorāt inciuil & rude of ingyne 3it nocht he-  
 les al the sciencis and knaulage thatt hai ascri-  
 be and proffessis to be dotit in them hes fyrst  
 procedit fra our faculte, nocht alanerly in the

inuentione of natural mecanyc consaitis, bot  
as veil the speculatione of supernatural thin-  
gis as of the firmament and of the planetis,  
the quhilk knaulage ve hef prettikit throucht  
the lang contemplene of the motions and re-  
volutions of the nyne hauynis. Siklyik phi-  
sic astronomye and natural philosophie var  
fyrst prettikit and doctrinet be vs that ar schei-  
phirdis for our faculte knauis the natur and  
the vertu of the sternis and planetis of the spe-  
re and of the circlis contenit in the samyn for  
throucht the lang studie and contemplene of  
the sternis, ve can gyfane iugement of diuer-  
se futur accedentis, that ar gude or euyl, ne-  
cessair or domageabil for man or beyst for it  
is manifest that schei phirdis hes discruit and  
definit the circlis and the mouyng of the spe-  
ris as i sal reherse to you that ar 3ong schei-  
phyrdis to that effect that ze may hef specula-  
tiōe of the samyn. In the fyrst iosephus the  
historiographour that treittis of the antiquite  
of the iewis reheris in his fyrst beuk, that the  
childir of seth (quhilk vas the soun of Adá)  
var the fyrst inuentours of the art of astrono-  
mie and inuestigatours of the celest coursis &  
mouiments, the quhilk art thai grauit vitit

## THE COMPLAINT

lettris (for the vtilite of there posterite) in tua  
 tablis of stane, ane of the tabilis vas of baikyn  
 stane, and the tothir tabil of onbaykyn stane  
 the quhilk thing thai did be cause thai hed  
 herd ther father seth reherse, that his father  
 Adam hed prophetyt that the varld sal end  
 be vattir and be the fyir and for that cause the  
 baikyn stane vald thole the fyir & the onbayn  
 stane vald thole the vattir and of this sort,  
 the art of astronomie suld ay remane on con  
 sumit. ande thai tua tablis hes bene register  
 and fundatioun til al them that hes studeit in  
 cosmographie geographie and in topographie.  
 There for to mak ane diffinitione of cosma  
 graphie (as far as vescheiphirdis hes cōtem  
 plit) it is ane vniuersal discriptione of the  
 varld, contenand in it, the four elementis, the  
 eird, the vattir, the ayr, and the fyir the sone  
 and mune and al the sterius: ther for ane mā  
 that desiris tyl hes ony iugement of cosma  
 graphie, he suld fyrst contempil and consi  
 dir the circlis of the spere celest. for be that  
 distinctione of the said circlis, it sal be facil to  
 knau the distance of diuerse cuntreis that lyis  
 vndir the said circlis bayth of there longitu  
 de and of ther latitude and the proportionne

of the climatis, and the diuersite of the daies & nyctis of the four quartars of the varld, and it sal declair the mouyng eleuatione, and declinatione of the sone mune, and of the sternis fixt and sternis erratic. and it sal declair the eleuatione of the polis, and the lynis parallelis, and the meridian circlis, and diuerse vthir documentis and demonstrations mathematicis.

Now fyrst to speik of the mouyng of the spere and of the diuisione of the hauynis, we sal knau that the varld is diuidit in tua partis that is to say. the fyrst part is the regione elementair quhilk is subiect til alteratione and to corruptione. the nyxt part of the varld is callit the regione celest (quhilk philosophours callis quinta essentia) wicht in the concauite of the quhilk, is closit the regione elementar this said regione celest is nocht variabil nor corruptabil it is diuidit in ten speris, and the grietest spere quhilk is the outwart spere inclosis in it, the spere that is nyxt til it & sa be progressione and ordur euysie spere inclosis the spere that is nerest tyl it. in the fyrst, the regione elementair is inclosit wicht in the spere of the mune and nyxt it is the spere of mercu-

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rius, and syne the spere of venus, and nyxt it  
 is the spere of the sone, and abuse and about  
 it is the spere of mars, and syne the spere of  
 Iupiter and than the spere of Saturnus. and  
 ilkane of thir speris hes bot ane sterne or pla-  
 nete that mouis in the zodiac, contrar the mu-  
 uying of the fyrst mobil that ve cal the tēt spē-  
 re. nyxt thir speris, is the firmament quhilk is  
 callit the hauyn or the spere of the sternis and  
 about it is the nynte spere callit the hauyn cri-  
 stellyne, be cause that there can nocht be na  
 sternis seen in it. Al thir nyne speris or hauyn-  
 nis ar inclosit vitht in the tent spere quhilk  
 callit the fyrst mobil. the quhilk makkis reuo-  
 lutione and course on the tua polis fra day to  
 daye in the space of xxiiij houris fra orient  
 til occident and returnis agane to the orient.  
 bot the mouyng of the tothir nyne hauynis  
 is fra the occident to the orient, quhilk is con-  
 trar to the mouyng of the tent spere callit the  
 fyrst mobil. 3it nochtheles the mouyng of the  
 fyrst mobil is of sic violens that it cōstrenzeis  
 the tothir nyne speris or hauynis to pas vitht  
 it fra orient tyl occident quhilk is contrar to  
 there auen natural mouyng there for the cō-  
 pulsit retrograid mouyng is callit be astrono-



mours motus raptus accessus, & recessus stel-  
 larum fixarum. al the thyng that circuitis  
 this last tent hauyn or fyrst mobil is immobil  
 and mouis nocht, there for it is callit the ha-  
 uyn empire quhar the trone diuine standis, as  
 esserimis the famous doctours of the kyrk  
 Nou to proceed in the discriptione of the spe-  
 ris of the hauynis. in the fyrst, 3e sal ymagyn  
 ane lyne that passis throucht the spere lyik  
 til ane extree of ane cart callit axis spere, qu-  
 hilk is the rycht dyametre of the spere, on the  
 quhilk lyne or extree the speris & hauynis tur-  
 nis on. thā at the endis of the said lyne 3e sal  
 ymagyne tua sternes quhilk ar callit the tua  
 polis of the firmament ane of them standis at  
 the north quhilk is callit the pole artic boreal  
 or septentrional, it aperis til vs in our habitatio  
 ne be rason that it is eleuat aboue our orizo-  
 ne, the tother sterne standis at the south, and  
 it is callit the pole antartic austral or meridio-  
 nal it is ay hid fra vs for it aperis neuyr in our  
 hemisphere be rason that it is vnder our orizo-  
 3e sal vnderstand that the sterne quhilk the  
 scheiphirdis and marynalis callis the north  
 sterne, that sterne is nocht the pole artic for  
 the pole artic is bot ane ymaginet point distāt

## THE COMPLAYNT

iijj degreis fra that sterne that ve cal the north  
 sterne the quhilk sterne is callit alrukaba, and  
 also 3e sal vndirstand that the souche sterne  
 that is eleuat abufe the orizon of them that  
 duellis beyond the equinoctial it is callit ca-  
 napus ther for it suld nocht be callit the pole  
 antartic for the pole antartic is bot ane ymagi  
 net point, quhilk standis iijj degreis fra the  
 sterne that is callit canap°. T here is ane vthir  
 circle callit orizone the quhilk cuttis the spere  
 in tua partis, there is tua sortis of orizons ane  
 is callit the rycht orizon, the ~~other~~ is callit the  
 oblique orizone. thai that hes there zenith in  
 the equinoctial thai hef the rycht orizon be ra-  
 son that the tua polis ar in there orizon, ande  
 thai that hes ane oblique orizon, ane of the  
 polis is eleuat abufe ther orizon ande the to-  
 thir pole is hid vndir there hemispeir and ori-  
 zon. T her is ane vthir circle in the spere cal-  
 lit meridian the quhilk gais betuix the tua po-  
 lis rycht abufe our hedé than quhen the sunne  
 cummis fra the orient to that circle it is iust  
 twelf houris of the daye & quhé the sunne is in  
 opposit til our meridian vndir our orizō thá  
 it is mydnycht. T here is ane vthir circle of  
 the spere callit, the circle equinoctial the qu-

hilk deuidis the spere in tua partis it is of ane lyk distance fra the tua polis, it is callit equinoctial, because that quhen the sunne cummis til it, than the day and the nycht ar of ane lynthe in enerye part of the varld and that occurris tua tymis ilk 3eir that is to say, quhen the sunne cummis in the fyrst degre of aries quhilk is the xj daye of marche, & in the fyrst degre of libra quhilk is the xiiij day of september. Ther is ane vthir grit circle in the spere callit the zodiac the quhilk deuidis the circle equinoctial i tua partis the zodiac is deuidit i tuelf partis and ilk part is callit ane sing the quhilk zodiac extendis til tuelf singnis callit Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. Ande euyrie sing is diuidit in xxx degreis. Ther is tua vthir circlis in the spere callit colures ane of them passis be the zodiac in the begynnynge of Aries and Libra quhilkis ar tua singnis equinoctialis the tothir circle passis in the begynnynge of Cancer and capricorn quhilk ar tua solstice singnis. Ther is four vthir litil circlis in the spere ane is callit the tropic of Cancer quhilk is the solstice of symmyr it is distat xxiiij degreis xxx mu

## THE COMPLAINTE

netis fra the equinoctial toart septemtrion, quhen the sune cūis til it than it is the longest day of the 3eir to them that duellis betuix the pole artie and the equinoctial. The circle of capricorne is callit the solstice of vyntir, quhen the sune cūmis til it passand touart the pol antartic than thai that duellis betuix the equinoctial and the pole antartic, hes ther langst day of the 3eir & thā ve hef the schortest day of the 3eir. The circle artie is xxij degreis xxx munitis fra the pole artie selyk the circle antartic is xxij degreis xxx munitis fra the pole antartic & also the septemtrional solstice callit the tropic of cācer is xxij degreis xxx munitis fra the equinoctial and the meridional solstice of capricorn is xxij degreis xxx munitis fra the equinoctial. The point that is rycht abuse our hede is callit 3enych the quhilk is iiij scoir and ten degreis distant fra our orizon ande as oft as ve change fra place to place, as oft ve sal hef ane vthur 3enycht, and the place that is direct contrar til our 3enych is callit antipodes, thā that duellis in thai part is, thāi hef ther solis direct contrar til our solis ande thāi hef the hauyn for ther 3enych as veil is ve, & quhen ve hef the longest day of sy

myr, than thai hef the schortest day in vyny-  
 tir ande quhen thai hef symmyr than ve hef  
 vyntir. 3it noch theles lactantius firmien that  
 famous doctor of the holy kyrk, in his thrid  
 beuk in the xxiiij cheptor he scornis the ma-  
 thematiciēs that effermis antipodos & lyklyk  
 Sainct agustyne de ciuitate dei in the ix che-  
 ptour of his seuynt beuk allegis mony freuol  
 argumentis contrar the antipodos quhar for  
 it aperis veil that thir tua doctours, jagustin &  
 lactantius var mair expert in theologie nor  
 thai var in cosmographie, cōsiderand that ther  
 is sa mony probabil rasons that preuis that  
 the eird is round ande that the eird is the cen-  
 tir of the ix hanynis and that the sune circui-  
 tis and gais about the eird euyrie xxiiij hou-  
 ris for ve maye see be experiens that quhen  
 the sun-rysis at our est orizon, than it ascen-  
 dis quhil it cum til our meridian, and ther  
 eftir it declynis and passis vndir our vest ori-  
 zon quhilk is ane manifest taikyn that the su-  
 ne gais about al the eird quhar for it aperis  
 veil that ther is pepil duelland vndir vs and  
 also ve hef ane vthir probabil sing to preif ths  
 the eird and the vastir is rond for admittand  
 that sum man vald set ane stabill mark at the

## THE COMPLAINT

see syde, and syne this man departand in ane  
 schip fra that mark, sailand quhil he be furth  
 of the sycht of the said mark than he beand in  
 the body of the said schip quhen he hes tynt  
 the sycht of his mark than he montis and pas-  
 sis vp to the top of the schip and than he per-  
 sauis his mark perfytly, the quhilk he culd  
 nocht persaue in the body of the schip quhou  
 be it that the body of the schip be nerar his  
 mark nor is the top of the schip this exampil  
 makkis plane that the eird is rond. Siklyk ane  
 man beand on the hede of ane hil he vil see  
 ane schip farrar on the seye nor he vil see at  
 the fut of the hil quhou be it that the fut of  
 the hil be nerar the said schip nor is the hede  
 of the hyl, i hef reherfit thir vordis to gar ob-  
 stinat ignorant men consaue that ther is anti-  
 podos that is to say that there is pepil that  
 duellis vnder our feit. i suld hef reherfit of be  
 for quhou that thai, that hes the equinoctial  
 for ther zenych ande hes the tua polis in ther  
 orizon thai hef tua symmys and tua vintirs  
 euyrie 3eir for ther fyrst symmyr is quhe the  
 lune entris in the fyrst degre of aries quhilk is  
 in the x) day of marche and ther fyrst vintir  
 is quhen the lune entris in the fyrst degre of

cancer quhilk accordis vith the xij. day of iune, and ther sycond symmyr is quhen the sune entris in the fyrst degre of libra quhilk accordis vith the xiiij daye of september & ther sycod vintir is quhe the sune entris i the fyrst degre of capricorn quhilk accordis vith the xij day of decēber the tua vintirs that thai hes ar nocht verray vehemēt cald bot ther tua symmys ar vondir birnand heyt quhilk is occasiōe that the pepil that duellis vndir the equinoctial ar blac of ther cullour. And fra tyme that the sune be past the equinoctial touart the meridian tropic of capricorn than thai that duellis vndir the north pole thai hes ane conteneual nycht and no day quhil on to the tyme that the sune return & is entrit in the fyrst degre of Aries the rason of thir lang nychtis is be cause that the sune beand past the equinoctial touart the meridional tropic than it is al that tyme vndir the orizon of them that hes the north pole forther zenych. Sikly ik quhen the sone cūmis fra the equinoctial passand tonart the septentrional tropic of cancer than thai that duellis vndir the meridional pole hes cōteneual nycht quhil the sone returne agane to the fyrst degre

## THE COMPLAINTE

of libra be rason that quhen the sone is northe  
fra the equinoctial than it is vnder the orizon  
of them that hes the meridional pole for ther  
genych & sa be this narratione, thai that duell  
is vnder the pole artie hes ane conteneual  
nycht half ane 3eir to gyddir and the to this  
half 3eir thai hef cōteneual day and no nycht  
half ane 3eir to gyddir and it is of the samyn  
sort to them that duellis vnder the pol antar-  
tic. And nou sen i hef declarit the circlis of  
the spere i vil speik of the reuolutions and of  
the nature of the vij planetis. O 3e scheiphir-  
dir, 3e sal contempil in the firmamēt ane ster-  
ne callit saturn quhil is hie abuse al the laif  
of the planetis and for that cause it aperis ver-  
ray litil to mennis sycht it makkis reuolutio-  
ue in thretty 3eir, and returnis to the samyn  
point that it cam fra it makkis ane circle fra  
occident til orient contrar the fyst mobil it is  
of ane cald frosty natur. Nyxt saturne stan-  
dis the spere & hauyn of Iupiter quhil mak-  
kis the cours & circuit in tuelf 3eiris it is of  
ane temperat natur be cause it standis in the  
myd vay betuix the caldnes of Saturn & the  
byrnand heyt that Mars induris throucht the  
vicinite of sol. Ande nyxt to Iupiter standis



the haunyn and spere of Mars quhilk sum men *Mars*  
 callis Hercules it reuoluis in ane circle in tua  
 3eiris it is inflammit in ane feruent heyt that  
 ascendis fra the sone. Nyxt to Mars standis *Sol*  
 the haunyn of the sone the quhilk makkis reuo-  
 lutione in thre hūdreht thre scoir of degreis  
 quhilk is the space of ane 3eir, the verteous  
 heyt of it, temperatis al the sternis of the fir-  
 mament, Nyxt vndir the spere of the sounne *Venus.*  
 stādis the spere & haunyn of Ven<sup>o</sup> quhilk is ane  
 grit sterne of ane meruelous lustir, i the mor-  
 nyng it aperis ane lang tyme or the sounne ryi-  
 se and gyffis ane grit lycht at that tyme it is  
 callit lucifer be cause it auancis the day befor  
 the crepusculine. and siclyik it aperis verray  
 haisty on fayr day lycht quhen the sounne di-  
 scēdis vndir the vest'orison, at that tyme it  
 is callit vesper be cause it prolongis the day,  
 sum men callis it Iuno and sum callis it isis. al  
 thing that the eird procreatis, is confortit be  
 it be rason of the vertu of the fresche deu that  
 discēdis fra it, it makkis ane on stabil reuolu-  
 tion in thre hundreht xlvij dais and ay it is  
 vitht in xlvj degreis fra the sounne. Nyxt vn-  
 dir the spere of Venus, standis the spere & ha-  
 unyn of Mercurius, quhilk sum men callis ap- *Mercurius*

## THE COMPLAYNT

*Luna.*

pollo quhilk makkis reuolutione, nyne dais  
 mair haistiar nor dois venus bot it aperis  
 nocht sagrit as Venus, it is ay sene befor the  
 soune ryling and haisty eftir that the soune is  
 cum to the vesthorizon & it is ay xxij degreis  
 neir to the soune. The last and the nerest pla-  
 net quhilk is callit the mune the quhilk is ane  
 familiar frende to the eird, the creator of al  
 thingis ordād it to be ane remeid cōtrar mir-  
 knes of the nycht it is the maist admirabil ster-  
 ne of the firmamēt, the diuersite & the variā  
 ce of it hes trublit the vnderstāding of thē that  
 cōtēplit it berafō that sū tyme it grouis & sū  
 it decressis tyme quhilk is contrar the natur of  
 vthir sternis for sum tyme it aperit neukyt  
 heffand hornis and sum tyme it vas al rond  
 and sum tyme it vas bot half rond sum tyme  
 it vald schau lycbt half the nycht and sum ty-  
 me it vald schau lycht al the nycht & sū tyme  
 it vald be thre dais to gyddir nocht sene & al-  
 se the reuolutione & circuit of it maid as lāg  
 passage in x xvij dais & viij houris as the pla-  
 net saturn did ī thretty ȝeir. Nou i vil rehers  
 the cause of the variance ande the mutations  
 of the cours of the Mune ȝe fal vnderstand,  
 that the mutatione and variance of the mu-

ne, in sa mony diuerse fortis, procedis as i sal  
 reherse. The mune is ane thik masse, round  
 lykane boule or bal, heffand no lycht of hyr  
 self: for sche and al the vthir sternis resauis  
 ther lycht fra the soune, there for sa mekil of  
 the mune that hes hyr aspect touart the sou-  
 ne hes lycht, bot the tothir half of the mune,  
 that hes no aspect to the soune, resauis no  
 lycht. The cause quhy that the mune schauis  
 lycht one tyme, and is obscure ane vthir ty-  
 me, is be rason that sche is moir suift in hyr  
 retrograid cours nor the soune is. for of hyr  
 auen propir mouyng fra occident til orient  
 in the zodiac, sche cummis euyrie xxvijs daies  
 viij houris vnder the samyn degre that the so-  
 ne is i til, at that tyme the vulgaris sais that the  
 mune is in the coniunctiōe with the sone. Sum  
 tyme the mune is in oppositione, that is quhe  
 the mune & the soune ar in apposit degreis,  
 thā ve see the maist part of the lycht that the  
 mune hes resauit fra the soune; the vulgaris  
 sais at that tyme, that the mune is ful. 3it noch  
 theles the mune is ay ful, as veil at the coniun-  
 ction as at the appositione bot quhen the mu-  
 ne is in the eclipsis for in the tyme of the ecli-  
 pis the 3rd is betuix the mune and the sou-

## THE COMPLAINT

ne, quhilk is occasione that the mune resauis  
no lycht fra the soune at that tyme. There is  
ane vthir admiration of the variant course of  
the muue, for sche resauis mair lycht in hye  
oppositione fra the soune, nor aperis tyl vs.  
The quhilk i sal preif be this rason. Ane grit  
roundnes of lycht, sal gyf lycht to mair nor  
the half of ane les roundnes be rason that the  
superfice of ane grit roundnes hes ane large  
aspect, touart ane roundnes, of ane les quan-  
tite nor ane smal roundnes cam hef touart  
ane grit roundnes. There for sen the soune is  
of ane gritar quātite, nor is the mune be that  
cause, mair nor the half of the mune resauis  
lycht fra the soune. bot 3it ve see nocht sa me-  
kil lycht in the mune as sche hes resauit fra  
the soune in hyr appositione. Ane parson that  
behaldis ane roundnes of ane gritar quanti-  
te nor is the space betuix his tua een, that  
parson sal nocht see sa mekil, as is the half of  
that roundnes be rason that the superfice of  
that roundnes is of mair quantite nor is the  
space or largenes that is betuix his tua een.

*The eclips  
of the sou-  
ne.*

Nou i vil reherse the cause of the eclipsis  
of the soune and mune. ve may persaue mani  
festlye, that the eclips of the soune cummis

be the interpositione of the mune betuix vs  
and the soune, the quhilk empeschis and ob-  
fusquis the beymis of the soune fra our sycht  
Siklyk the mune is in eclips, be the obiectione  
of the eird, the quhilk eird empeschis the  
soune to gyf lycht to the mune, of this sort  
the soune is maid obscure til vs quhē it clips  
be cause the vmbre and schaddou of the bak  
of the mune is betuix vs and the soune. And  
also the mune is maid obscure quhen it clips  
be rason that the vmbre and schaddou of the  
eird empeschis hyr to resauē lycht fra the sou-  
ne, ther for i may esseme that the myrk  
nycht is na vthir thyng bot quhen the soune  
and mune ar vnder our orizon.

*Eclips  
of the mu-  
ne.*

Now to speik of the influens and constella-  
tion of the soune and mune and of the ster-  
nis doutles, man & beyst and al vthir thyng  
that euir vas procreat on the eird, ar subiect  
to ther operatiōe & rasauis alteratiōe throucht  
there influens. The speculatione and contem-  
platiōe of mennis ingyne culd neuir consa-  
ne ane final determinatiōe of the soune mu-  
ne and of the sternis. fra ther operations  
and constellations, procedis tempest stormis,  
ayr veddir foul veddir heyt, cald pestilens cō

## OF SCOTLAND.

ualefcens rane froft and snau and al vthir acci  
 dentis that cummis on the eird, and on man  
 and beyst bot; it at sum tyme god almychty  
 be his diuynepemiffione mittigatis augmen  
 tis or dimuneuis baytht the gude operations  
 and euil operations of the planetis efferrand  
 for the vertu and vice that ringis amang the  
 popil ve ar veil experimentit that quhen ther  
 multipleis ane grit numir of sternis i the equi  
 noctial of Libra or in the folftice of capri  
 corn, at that tyme ther occurris grit tempeftis  
 and tormentis of euyl veddir. Ande alfa at  
 that tyme, men and vemen of ane tendir com  
 plexione ar in dangeir of diuers maladeis, as  
 of fluxis, caterris, collic, and gut and to diuers  
 vthir contagiũs feiknes. Sic lyik throucht the  
 operatione of the sternis, the oliue, the popil &  
 the ofzer tree, changis the cullour and ther  
 leyuis at ilk tyme quhen the foune entris in  
 the tropic of Cancer, sic lyik the dry mynt  
 that hingis in ane houfe, refauis sum ver  
 tu of the eird, quhen the foune entris in the  
 fyrft degre of capricorne. Siklyik ther is ane  
 eirb callit helytropium the quhilk the vulga  
 ris callis foucye, it hes the leyuis appin as lãg  
 as the foune is in our hemifpere and it clofis

## OF SCOTLAND.

he leuyis quhen the soune passis vnder  
 orizon. Siklyk oistirs and musillis & al vith  
 schel fische grouis and incretis in thier natu-  
 ral qualite, eftir the coniunctiōe of the mu-  
 ne quhil on to the tyme of the appositioe thā  
 eftir the appositioe, thā schel fische dimune-  
 uis and grouis les and of ane var qualite.  
 Siklyk ther is ane sterne callit canis, the euyl  
 constellatiōe of it begynnys at the sext daye  
 of iulye, and endis at the xx daye of agust,  
 the natur of it is contrar tyl euylie thyng that  
 is procreat on the eird. The tyme of the ope-  
 ratiōe of it in our hemispere is callit be the  
 vulgaris, the caniculaire daie. the euyl natur of  
 it, inflammis the soune vithr ane onnatural  
 vehement heyt the quhilk oft tymis trublis  
 and altris ihe vyne in aue pipe, in the depe ca-  
 ue, ande also it generis pestulens feuyrs & mo-  
 ny vthir contagiūse seiknes. quhen it ringis in  
 our hemispere, than dogis ar i danger to ryn  
 vōd rather nor in ony vthir tyme of the 3eir,  
 Siklyk there is mony vthir euyl accidētis that  
 occurris throueh the euyl constellatiōis of  
 the planetis and of the sternis ande also sum  
 of them erris and altirs of tymis fra ther aue  
 natural course quhilk is aue taikyn and sing of

## THE COMPLAINT.

geis precedent euyl accidentis that ar  
 occur on princis or superiors of ane real-  
 is the historigraphours reherfis that there vas  
 thre sonnys sene at one tyme in the lyft, befois  
 the ciuil veyris that occurit betuix anthoni<sup>s</sup>  
 and agustus cesar, and also ther vas thre munis  
 sene in the lyft quhen domitius caius and fla-  
 uis lucius var consulis of rome. Sliklyk the-  
 re is diuerse vthir stornis of ane euyl constel-  
 lation quhilk pronosticatis future euyl acci-  
 dentis ther is ane storne that aperis nocht oft  
 in our homispre callit ane comete quhen it is  
 sene, ther occuris haustly efter it sum gris  
 myscheif it aperis oft in the north it aperis  
 oft in the quhyt circie callit circulus lacteus  
 the quhilk the marynaris callis, yatlant strein  
 si tyme is vil apeir lyk lang bludy hayr si ty-  
 me lyk ane dart si tyme lyk ane bludy speyr  
 it aperit in the lyft lyk ane sounde be for the  
 dethe of Iulius cesar and also it aperit lyk ane  
 trumpet quhen the kyng of persie strak ane  
 batrel contrar the grecians sum tyme it be-  
 aperit lyk tua gait buckis iustad contrar vthir  
 Now to speik of the generatioun of the rane.  
 it is ane exalatioun of humed vasours gene-  
 rit in calme veddir abuse the yatturs on the



## OF SCOTLA

eird and syne ascendis in the sycond  
of the ayr quhar that it coagularis in an  
clud than the sternis of ane euyl constell  
ne brakkis that clud than it fallis on diu  
partis of the eird in diuerse fortis of schou  
sum mair, sum les, sum be grit vehemens an  
tempest and sum tyme in soft & warme schor  
ris. the antiat dar there vas sene grit meruel  
lis in the rane, quhilkis singnifeit prodigie  
of future euyl accidētis. In the tyme that ma  
cus acilius and cayus portius var consulis  
rome the lyft did rane mylk and on the mo  
ne it ranit rede blude, selyik quhen lucius y  
lumnus and sergiususpitius var consulis  
rome the lyft did rane ran flasche. And  
quhen the vailzeant roman mareus crassa  
vas slane be the parthiens the lyft did rane  
yrn. Sikklyik quhen lucius patius and cayus  
marcellus var consuls in romethe lyft did rane  
ne grit quantite of vol. and alse quhen titus  
annius nilo vas slane the lyft did rane the fl  
nis. Now to speik of the generatiōe of the den  
it is ane humid vapour generit in the sycond  
regione of the ayr in ane fair calme nycht &  
syne discendis in ane temperat caldnes on the  
grer: eirbis in smal droppis. The hayr ryin

# COMPLAINT

In the quhilk fallis in mysty va-  
 and syne it fresis on the eird. the myst  
 ne excrement or the superfluite of the  
 dis the quhilk fallis fra the ayr i ane sweit  
 e, quhilk rane can nocht be persauit be the  
 cht of men Hail stonis is ane congelit rane  
 hulk fallis on the eird be grit vehemens and  
 fallis rather on the day lycht nor on the  
 ycht. The snau is ane congelit rane frosyn  
 and congelit in the sycond regione of the ayr  
 it is nocht sa ferme and hard congelit as is  
 hail stonis; zit nocht theles it remanis lan-  
 on meltit be rason that it fallis aye in cald  
 thir ande the hail stonis fallis comontly in  
 nmyr. The thoundir is ane corrupt fume  
 aerit on the eird of vapours and syne it ascē  
 is in the sycond regione of the ayr, and con-  
 chis in diuerse massise cluddis quhilk stoppis  
 and empeschis the operatione of the planetis  
 o exerce ther natural course, than the vehe-  
 mens of the planetis brakkis thai cluddis, fra  
 the forse of the quhilk there cūmis fyre and  
 ne grit sound quhilk is terribil to be hard &  
 hat terribil sound is the thyng that ve cal the  
 thondir bot or ve heir the thondir, ve see fyrist  
 the fyre quhou be it that thai proceed at ane in-

# OF SCOTLAND

stant tyme, the cause that velt the  
 heir the thoundir, is be rason the  
 and cleirnes of ony thing is mair suyfel  
 vs nor is the sound. The euyl that the  
 dir dois on the cird it is dune or ve he  
 crak of it. Oft tymis ve vill see fyir sl  
 quhou be itther be na thōdir harde. The  
 dir slais mony beystis on the feildis. &  
 it slais ane man that is sleipand, he sal be  
 din dede and his ene close, and quhen  
 ane valkand man he sal be fundin ded  
 his ene appin. The thoundir is maist  
 rous for man ande beyst quhen there ca  
 na rane vitht it. The fyir slaucht vil co  
 the vyne vitht in ane pipe in ane depe  
 the pipe vil refaue na skayth. the fyir  
 sleu ane man on the feildis, and it mel  
 gold that vas in his bag and it meltit no  
 wax of ane seyl that vas in that samy n bag  
 me there vas ane nobil princeffe callit m  
 grit vitht child sche vas on the feildis fo  
 recreatione, quhar that the fyir slaucht  
 hyr, & sleu hyr nocht bot zit it sleu the  
 in hyr voyme. There is thre thyngis  
 neuyr in danger of thoundir nor fyir  
 that is to saye the laurie & the sycone

# COMPLAIN T

men callis the see volue he  
 is the cyrn that figis sa hic. The  
 rapours reboullis that tyberens Cesar  
 of rome had ouer ane hat of laure  
 his hed, and also he gart mak his pain-  
 id reptis on the fildis, of seleht skyn-  
 this effect that he mycht be furth of  
 gear of the thoudir and fyir slaucht,  
 it remeid o'th thoudir & fyir slaucht  
 and vemen to pas in hou cavernis  
 he cirt or in depe canis be cause the  
 in dois maist damage tyl the placis.  
 to speik of the cause and of the natur  
 ynd effis the discription of the fcher  
 and birdis of the amant dais. 3e sal  
 nd that the vynd is no vther thynge  
 rapour or exalatione heyt and dry ge  
 the concaustis and in the bouellis  
 rd. the quhill ascendis and descendis  
 doune betwix the cirt and the fycond  
 of the ayr. The marynallis of this pre-  
 is hee soe fureht and discriuit threty  
 sof vyn is, bot ve that ar fcher  
 to iugement bot of vnj fortis of vyn-  
 o quhill numirther is iii; callit vyn-  
 inal and the tothir iii; ar callit vyn-

# OF SCOT

dis collateral. the fyrst card  
auster or meridional vynd qu  
ris callis southyn vynd. it is heye and  
of natur it generis thondir, cluddis an  
squratis ande also it is  
and of vtur cotagius seiknes. The ny  
dinal vynd is callit subfolia. or orietal  
the vulgaris callis estin vynd, quhilk th  
the vertu of the soune is heye and dry  
tur it is hoilsum for man and beyst,  
it nureseis al thynge that the eld pre  
The thrid cardinal vynd is callit ser  
nal or borial quhilk vulgaris calli  
vynd. it is cold and dry of ane melan  
tur, it is hoilsum for man and beyst  
kep it fra excessis caldnes bot it is ver  
erar & noysum to the frutis of the ei  
feyrd cardinal vynd is callit fauonius  
cidental, quhilk vulgaris callis vestin  
is cold and humid of ane stigmatic  
neurefant for the frute of the bird. bot  
traryl tender complexions that ar si  
seiknes. Nou to speik of the iij collar  
dis, the fyrst is callit auster aphricus, g  
betwix auster and fauonius, it is call  
vulgaris. southe west it generis bayt

## OMPLAYNT

The nyxt colateral vynd  
 for quhilk is betuix auster &  
 the vulgaris callis it southe est. it  
 is dry of natur and it generis clud-  
 morianus. The thrid collateral vynd  
 equilon. It is betuix septemtrion  
 solanus. The vulgaris callis is northe est,  
 and dry of natur it is mair hoilsum  
 person nor it is pley sand, it is contrar  
 utis fleureis and erbis of the eird.  
 The fouth collateral vynd is callit circius,  
 betuix septemtrione and fauonius,  
 it is callit it northuest, it is cald & dry  
 it generis snau tempest & vehement  
 it is verray noisum til al the that oc-  
 cyttit be see and land. Al thir thin-  
 reher sit of the circis of the speir &  
 mynis and planetis is said to garzon  
 that man kynd is subiect to the plane  
 to ther influens therfor we suld pre-  
 prouid to resist ther euyl constella-  
 or quhou be it that thar ar the instra-  
 of god sit nocht heles he of his gudnes  
 here euyl influens fra tyme that we be  
 adient tyl his command.

Actor.

# OF SCOTTIS

Quhen the scheipbird had endit  
 list orisō to the laif of the scheipbird  
 uellit nocht litil, quhen i herd ane  
 stour of bestialite, distit of vrbane  
 speculatione of natural philosophie, i  
 ne his nychtbours as he hed fadit  
 me auerois aristotel galien ypoocrates  
 ro quhilk ware expert practicians in me  
 tic art. Thā the scheipbirdis vyf said  
 belouit hisband i pray the to decist fra  
 deus melancolic orison quhilk surpa  
 ingyne be rason that it is nocht th  
 tee to disput in ane profund mater  
 hilk thy capacite can nocht compreh  
 for i thynk it best that ve recreat  
 vyfit ioyus comonyng quhil on to  
 that ve return to the scheip fald vy  
 stokkis. And to begyn sic recreatione  
 it best that euyrie ane of vs tel ane gu  
 or fabil to pas the tyme quhil enyn.  
 scheipbirdis ther vyuis and sarnādis va  
 of this propositiōe than the eldest sch  
 began and altho laif follouit ane be  
 ther auen place, it vil be ouer prolix t  
 les tidens to reherse them agane vord  
 bot i sal reherse sū of ther namys tha

# COMPLAINT

I am vas in versc sum var  
 I am var flet taylis. This var the  
 I am as eftir follouis the taylis of  
 I am. Robert le dyabil duc of Normā  
 I am of the volfe of the varldis end,  
 I am. Ilandris that mareit the deuyl,  
 I am of the reyde cyttyn vith the thre  
 I am a tail quhou perseus sauit androma  
 I am cruel mōstr, the prophysie of mer  
 I am tayl of the giantis that eit quyk men,  
 I am forht as i culd found, vallace, the  
 I am ormedon, the tail of the thre futtie  
 I am trouay, the tayl quhou Hercules  
 I am spent hidra that hed vij heydis, the  
 I am the kyng of est mure land mareis  
 I am s dochtir of vest mure land, Skail  
 I am on the kyngis sone of skellye, the  
 I am four sonnys of aymon, the tail of  
 I am the mantribil, the tail of syr euan  
 I am nycht, rauf collgear, the seige of mil  
 I am nand gollogras, lancelot du lac, Ar  
 I am pecht he raid on nycht vitht gyltm  
 I am candil lyche, the tail of floremond of  
 I am at slen the dragō be the sec, the tail  
 I am in the bald leslye, the tail of the pu  
 I am tyades and maliades, Arthour of



# OF SCOTT

itil bertangse, robene lunde  
 the meruellis of mádiueil, the tayl  
 ramlene and of the bald braband, the  
 the roy Robert, syr egeir and syr gryme,  
 uis of southamtonn, the goldin targe, the p  
 leis of honour, the tayl quhou adreon vas tra  
 formit in ane hart and syne slane be his auer  
 doggis the tayl of Pirramus and tesbe, the t  
 of the amours of leander and hero, the t  
 quhou Iupiter transformit his deir loue you  
 ane cou, the tail quhou that iason van the g  
 din fleice. Opheus kyng of portingal, the t  
 of the goldin appil, the tail of the thre vet  
 systers, the tayl quhou that dedalus maid t  
 laborynth to keip the móstir minotaurus, t  
 tail quhou kyng midas gat tua assc luggisc  
 his hede be cause of his auereis.

Quhen thir scheiphyrdis hed tald al th  
 oleyland storeis than thay and ther vuyisba  
 gan to sing sveit melodius sangis of natural  
 music of the antiquite. the foure marmadyna  
 that sang quhen thetis vas mareit on month  
 pillio that sang noch sa sveit as did thir schei  
 phyrdis quhilkeis ar callit to name, partheno  
 pie leucolia, illigeatempora the feyrd callit le  
 for thir scheiphyrdis excedit al thir foure

# MP LAYNT

Iodius music i gude accord-  
 us of dyapason prolations and  
 on, the musician amphiou quhilk sag  
 ce quhil that the stanis mouit and alse  
 scheip and nolt and the foulis of the ayr  
 onuncit there bestial voce to sing vitht hym  
 nochtheles his ermoni<sup>s</sup> sag prefferrit nocht  
 he sueit sangis of thir soir said scheip hardis.  
 ou i vil reherse sum<sup>o</sup> of the sneit sangis that  
 erd amang the as eftir follouis, in the fyrst,  
 tance vitht gude companye, the breir byn  
 me soir. Stil vndir the leyuis grene,<sup>s</sup> Cou  
 ou me the raschis grene, allace i vyit zour  
 fayr ene, gode sou'gude day vil boy, lady  
 p zour presoneir, kyng villzamis note, the  
 g nounenou, the cheapel valk, saythtis the  
 none, skald abellis nou. The abirdenis non  
 ume brume on hil, allone i verp in grit dis-  
 es, trolee lolce lemmeu dou, bille vil thou  
 am by a lute and belt the in sanct Francis  
 ord, The frog cam to the myl dur, the sang  
 f gilquhiskar, ryght soirly musing in my  
 mynde, god sen the duc hed byddin in Fran-  
 ce and delaubaute hed nenyr cum hame, al  
 musing of meruellisa mys hefigone, Maistres  
 sayr ze vil forfayr, o lusty maye vitht flora  
 quene. O myne hart hay this is my sang, the

## OF SCOT

battel of the hayr lau, the huntis or  
 Sal i go vicht you to rumbelo fayr, Grem  
 my sorrou, turne the sueit ville to me, My l  
 fe is lyand seik send hym ioy send, hym ioy  
 fayr luf lent thou me thy mantil ioy, Th  
 persee & the mongumrye met that day that  
 day that gentil day, my luf is laid apon ane  
 knyght, allace that samyn sueit face, in ane  
 myrthful morou, my hart is leiuut on the lād  
 Thir scheipherdis ande there vyuis sang  
 mony vthir molodi<sup>9</sup> sangis the quhilkis i hie  
 nocht in memorie, than eftur this sueit celest  
 armonyetha began to dance in ane ring, euy  
 rie ald scheiphyrd led his vyfe be the hand  
 andeuyrie 3ong scheipherd led hyr quhome  
 he luffit best. Ther vas viij scheiphyrdis and  
 ilk ane of them hed ane syndry instrument to  
 play to the laif, the fyrst hed ane drone bag  
 pipe, the nyxt hed ane pipe maid of ane bled-  
 dir and of ane reid, the thrid playit on ane  
 trump, the feyrd on ane corne pipe, the fyfs  
 playit on ane pipe maid of ane gait horne, the  
 sext playit on ane recordar the seuint plait on  
 ane fiddil, and the last plait on, ane quhillsil.  
 kyng amphion that playit sa sueit on his harpe  
 qulien he kepit lus scheip nor 3it appollo the  
 god of sapiens that kepit kyng admetus scheip

# COMPLAINT.

menstralye none of thir tua  
mayr careoulye nor did thir viij schei  
rdis befor reherlit, nor sit al the scheiphir  
dar virgil makis mentnon in his bucoli  
thai culd nocht be comparit to thir soir  
d scheiphirdis nor orpheus that playit sa  
it quhe he socht his vyf in hel his playing  
efferrit nocht thir soir said scheiphirdis, nor  
at the scheiphird pan that playt to the god  
tis on his bag pype, nor mercurius that playit  
on ane sey reid, none of the culd preffer thir  
foir said scheiphirdis, i beheld neuyr ane mair  
dilectabil recreatiōe. for fyrst thai begā vith  
tua bekkis and vitht a kyss, euripides, iuuenal  
perfeus horasse nor nane of the satiric poiettis  
quhilkis mouit ther bodeis as thai hed bene  
dan sand quhen thai pronuncit ther tragiedeis  
none of them kepit moir geometrial mesure  
nor thir scheiphirdis did in ther danling. Nor  
Indius that vas the fyrst dan sar of rome culd  
nocht hef bene comparit to thir scheiphirdis,  
it vas ane celest recreatiō to behald ther lyche  
lovene, galmouding stendling, baknart & for  
duart, dan sand bafe danlis, pauuans, gal gardis  
turdions, braulis, and branglis, buffons vith  
mony vthir lyche dācis the quhilk ar ouer pro  
lix to be reherlit sit nocht theles i sal rehers

# OF SCOTLAND.

a mony as my ingyne can put in memorie in  
 the fyrst thar dancit cristyn mennis dance,  
 the north of scotland, huntis vp, the comout  
 entray, lang plat fut of gariou, Robene hude,  
 hom of lyn, freris al, ennyrnes, the loch of sle  
 e, the gosses dance, lewis grene, makky, the  
 heyde, the stal, the lammes vynde, sou-  
 ra, cum kyttil me nay kyt vantounly, schayke  
 eg, fut befor gosse Rank at the rute, baglap  
 and al, ihonne ermisstrangis dance, the alman  
 maye, the bace of voragon, dangerir, the beye,  
 the dede dace, the dance of kysryne, the vod  
 and the val, schaik atrot, than quhen this dan-  
 cing vas done, tha departit and past to cal the  
 scheip to thier scheip cottis thar bleu vp the-  
 bag pipis than the bel veddir for blythnes  
 leytrir ryche fast and the rammis raschit the  
 heydis to gyddir than the laif of ther fat  
 kakis followit on the fellis bay:ht zouis and  
 mmis kebbis and dailis, gylmyrs and dil-  
 ondis, and mony heruest hog, than a depar-  
 fra that companye and ientrit in ane on  
 auen medou the quhilk abundit vith al  
 rtis of holisū flouris gyrfis and eirbis maist  
 nuensent for medycyn in the fyrst i sau ane  
 callit barba aaron quhilk vas gude remeid  
 for emoroyades of the fundament, i sau vir-

# E C O M P L A Y N T

net. i. was gude forane febil stomac, & rakkis that was gude for the blac gullet, i many grene seggis that ar gude to prouoke the flouris of vemen, i sau the vattir lillie quihilk is ane remeid contrar gomoria, i sau say that is gude to purge the neiris and etneleidis that consumis the ventositieis of the stomac, i sau muguart that is gude for the suffocatione of ane womans bayrnis hed, i sau yeron, the decoctione of it is remeid for ane fat hede, i sau betis that is gude contrar constipatione, i sau borage that is gude to confort the hart, i sau cammauyne quihilk is gude for ane scabbit moutht, i sau hemp that coagulis the flux of the sparne, i sau madyn hayr of the quihilk ane sirop maid of it is remeid contrar the infectione of the melt, i sau celidone that is gude to help the sycht of the ene, & cipreses that is gude for the fluxis of the belly, i sau corriandir that is gude for ane ald hode, i sau sinkil that slais the vermis of the belly, i sau fumeterre that tempris ane heyt lynyng, i sau brume that prouokis ane person to yonge ald feume, i sau raschis that prouokis man to sleip, i sau ysope that is gude to purge the gelie seume of the lychtnis, i sau many vthur eirbis on that fresche fragrant fel

dis. ande als i sau mony landuair grumit, pas  
to the corne land to laubir there rustical ocu  
patione. al this be me veil contemplit, ande  
beand contentit, oft hat pleyfand nychtis re  
creatione, i maid me redy to returne to the  
tounne that i cam fra to proceed in the compi  
ling of my beuk. Bot morpheus that slepye go  
de, assaileit al my membris, ande oppressit  
my dnf melacolicus nature quhilk gart al my  
spreitis vital ande animal be cum impotent &  
paralitie. quhar for on neid forse i vas cōstren  
yeit to be his sodiour, than in ane takyn of  
obediens, i maid hym reuerens on my ryche  
syde on the cald eird, ande i maid ane eod of  
ane gray stane. than i purposit to preue ane  
prettie, i clofit my een, to see gyf i culd leik  
throucht my ee liddis. bot my experiens vas  
funee xpirit fortua houris lang, bayth my  
eene greu as fast to gyddir, as thai hed bene  
gleut vith glar or vith gleu. i beand in this  
fad so that founne sopit in sleipe, ane hatty me  
lancolicus dreyme, perturbit the foure quarta  
ris of my dullit brane. the quhilk dreyme i sal  
reherse in this gros dya, as near the verite as  
my remembrance cam declair to my rude in  
gyn,

# THE COMPLAINTE

*The visions that aperi befor the  
after in his sleipe.*

Chap.

VII.



**I**N my dull it dreyme, ande sopit  
visione, i choch that ther aperi  
to me, ane lady of excellent  
extractions ande of anciant ge-  
nolygie, makkand ane melanco-  
lius cheir, for the grite violens, that sche hed  
sustenit & indurit. it aperit be hyr voful con-  
tenens, that sche vas in grite dout ande dred-  
dour, for ane mair dolorus future ruayne,  
that vas aperand to succumb hyr haistyle, in  
the marst extreme exterminacione. hyr hays  
of the callour of fyne gold, vas feltrit & tra-  
chit out o ffordour, hingand ouer byr schul-  
ders: sche hed ane croune of gold, hingand &  
brangland, that it vas lyik to fal doune fra hyr  
hede to the cald eird. sche bure ane scheild  
in the quhilk vas grauitane rede rampand  
lyd in ane scild of gold, bordoryt about wiht  
doubl flour de lis. This rede lyon vas hurt  
in many placis of his body, the acoutremer-  
tis ande clethyng of this dolorus lady vas ane



syde mantil, that couurit al hyr body of ane  
meruelouse ingenius fassoune, the quhilk hed  
bene tissu ande vrocht be thre syndrye fas-  
sons of verkmen schips, the fy rst part quhilk  
was the hie bordour of hyr mantil, there was  
mony precius stanis, quhar in thir was grauit,  
scheildis, speyris, soursdis bayrdit horse harnes  
ande al vthir, sortis of vaupynis ande muni-  
tions of veyr. in the middis of that mantil  
there was grauit in carrecters beukis ande figu-  
ris, diuerse sciensis diuine ande humain, with  
mony cheretabil actis ande supernatural mira-  
clis. on the thrid part of that mantil, i beheld  
brodrut about al hyr tail, al sortis of cattel  
ande profitabil beystis, al sortis of cornis  
eyrbis, plantis, grene treis, schips, marchan-  
dreis, ande mony politic verkmanlumis for  
mecanyc craftis. This mantil quhilk hed be-  
ne maid & vrocht in ald tymys, be the prudēt  
pdecessours of this foyr said lady, was reuyn  
& raggit i mony placis, that skantly mycht i  
persaue the storeis ande figuris, that hed bene  
grauit vrocht ande brodrut in ald tymis in  
the thre partis of it. for the fy rst part of it va-  
rit mony of the scheildis ande harnes that  
was fy rst vrocht in it ande ane vthir part of

## THE COMPLAINT.

the scheildis & harnes varbrokyn ande rou-  
stie, ande reddye to fal ande tyne furth of  
the bordour of that mantil. Sliklyk the ploi-  
sand verkmenſchips that was in the middis of  
hyr mantil, was ſeperat fra vthirs, ande altrit  
fra the fyrst ſaſſone, that na man culd extract  
ony profitabl ſentens nor gude exempl  
furth of ony part of it. Nou to ſpeik of the  
thrid part of hyr mantil, it was verſt grathit,  
ande ſpilt be ane grit defferens nor was the  
tothir tua partis of that mantil: for it aperit  
that al the grene treis cornis beſtialite meca-  
nyc craftis ande ſchips ande marchandreis-  
ſe, that hed bene curiouſlye vrocht in aldy  
mis in the bordour of the tail of that mantil,  
was ſpilt ande diſtroyit, ande the eird was be-  
cum barran & ſtirril, ande that na ordinance  
of polycye culd be perſaut in it, nor eſperan-  
ce of releif. Nou to conclude of the ſaſſone of  
this ladeis mantil, it was bayth altrit in cul-  
lour ande in beaulte, ande reuyn in mony  
placis, hingand doune raggit in pecis, in ſie  
ane ſort, that gyf thay hed bene preſent that  
vrocht ande maid it in the begynnyng, thai  
vald haue clair myſkend it, be raſone that it  
was ſamekil altrit fra the fyrst ſaſſone. This

affligit lady beand of this sort troublit ande  
disaguisit, ande al hyr gaye clathis reuyn &  
raggit throucht the grite violens that sche  
hed sustenit: sche began to su pire lamentabil  
regrettis, virht mony salt teyris distillat dou-  
ne fra hyr piteous ene this desolat affligit  
lady, beand in this perplexite, ande disparit  
of remeid, sche began to contempil the vi-  
thrid barran feildis, quhilkis in vthur tymis  
hed bene fertil in al prosperiteis, quhar sche  
persauit cummand touart hyr, thre of hyr  
auen natiue natural sonnis. The eldest of  
them vas in harnes, traland ane halbert, be-  
hynd hym, beand al affrayit ande fleyit for  
dreddour of his lyue. The sycond of hyr sō-  
nis vas sitrand in ane chair, beand clehd in  
ane sydegoune, he pand grite grauie, heffand  
ane beuk in his had, the glaspis var fast lokkit  
vit hit rousse. hyr songest sone vas l and plat  
on his syde on the cald eird, ande al his clathis  
var reuyn ande raggit, makand ane dolorus  
lamentatione, ande ane piteouse complaynt.  
he take grite pane to ryise vp on his feit, bot  
he vas sa greuoussye ouer set be violens, that  
it vas nocht possibil til hym, to stand rycht  
vp. Than quhen this lady persauit hyr thre sō

## THE COMPLAINT

nis in that langorius stait, sche began to reproche them inuectyuely of ther neglegēs couuardeis ande ingratitude vsit contrar hyr: the quhilk reproche sche pronuncit vitht mony dolorus suspiris, the quhilk be aperens procedit fra ane trublit spreit, desolat of consolatione ande disparit of remede, than i beand in my sopit melancolius dreyme, i thocht that i inquirt of hyr stile, of hyr duelling place & of the dolorus cause of hyr lamentabil regrettis. Sché answert vitht ane dolorouse contentens, quod sche, my name is callit, the afflicted lady dame scotia, vthir tymis i haue tryūphit in gloir ande prosperite, bot nou aduersese fortune hes bene inuyful contrar, my

<p><i>Nichil est tam mira bile quam ex beato effeci mi- ser. Cic. part. ora. Clari sunt liberi, pro inqui fa</i></p>	<p>veil fayr, quhilk is the cause that my triumphant stait is succumbit in decadēs, ther can nocht be ane mair vehement perplexite, as quhen ane person beand in prosperite at his hartis desire, ande syne dechays in miserabil aduersite. thir vordis maye be applyit ande conferrit vitht the dolorouse accidētis that hes persecutit me. for i that hes bene in maist fortunat prosperite, nou i am inuadit ande assilgit be my ald mortal enemeis be the maist extreme assaltis that ther ponuer can exse-</p>
--	---

cute, the quhilk i beleuit til haue resistit be  
 the support ande supple of my thre sonnys  
 that standis heir in my presens, be rason that  
 thair oblist be goddis lau ande be the lau of  
 nature to be my deffens contrar al externe  
 inuasions, bot thair haue schauen them self  
 ingrat dissymilit ande couuardis in the iust  
 deffens of my veil fayr: as thou sal heir be  
 this reproche that i sal pronunce to them in  
 thy presens as estir follouis.

*miliarer',  
 sed oēs om  
 niū chari-  
 tates pa-  
 tria cōple-  
 ctitur, pro  
 qua nemo  
 bonus du-  
 bitabit  
 mortē op-  
 petere fieri  
 sit profutur-  
 us.  
 Cic. off. 1.*

*Whon the affligit lady dame scotia re-  
 prochit hyr thre sonnys, callit the thre  
 estaitis of scotland.*

## Chap.

## VIII.



Ignorant abusit ande dissaitful  
 pepil, gone by the paht vaye of  
 verteouse knaulage, beand of ane  
 effemenet courage, degradit fra  
 honour, ande degenerit fra the  
 nobilite, of your foir sadirs & predecessours.  
 O quhat vanhap, quhat dyabolic temptatio-  
 ne, quhat misire, quhat maledictiōe, or quhat  
 vengeance is this that hes succumbit your ho

# THE COMPLAINT

*Vim ne-  
que parēti  
neque pa-  
tri offerre  
oportet.  
Cic. titulo.*

*Nō est ma-  
gis vitupe-  
rand⁹ pro-  
ditor pa-  
trie, quam  
cōis utili-  
tatis, aut  
salutis de-  
sertor, pro-  
pter suam  
cūctis aut  
utilitatē.*

*Cic. de sen-*

nour, ande hes blyndit 3our ene, fra the per-  
spectiōe of 3our extrem<sup>e</sup> ruynne? allace quhy  
haue 3e nocht pytie of me 3our natural mo-  
ther? or quhy haue 3e no pytie of 3our selfis?  
allace quhat oratour can discryue, blame, or  
repreue, 3our neclegēs, couuardeis ande 3our  
ingratitude? allace quhy remembir 3e nocht,  
that natur selfs obliſt 3ou, til auance the salute,  
ande deffens of 3our public veil? ande quhat  
thai be (as cicero sais) that hurtis the public  
veil, tha deserue as grite reproche as tha fied  
sellit traisonablye the realme to there ene-  
meis: for the proditiōe of ane realme succe-  
dis to the hurt of the public veil. allace than  
quhy vil 3e nocht haue misericord & pytie of  
3our natue cuntre, quhar that 3e var enge-  
nerit borne ande neureist, ande 3our frendis  
ande childir hes 3our sustentatione in it? allac-  
ce the natiuite of ane man suld be litil prisit,  
ande his lang liue dais les desirit, quhen ther  
procedis na trute of his laubirs bot for his auē  
singular vtiute, ande nocht for the public veil  
allace the natural loue of 3our natue cuntre  
suld be inseperablye rutit in 3our hartis, con-  
siderand that 3our lyuis, 3our bodeis, 3our ha-  
bitatione, 3our frendis, 3our lyuyngis, and

sustētan, 3 our hail, 3 our pace, 3 our refuge,  
 the reste of 3 our eild, ande 3 our sepulture is  
 in it. than allace quhy ar 3e nocht solist to def  
 fende the liberte ande to saue the dominione  
 of it. i maye say ande conferme be raisone,  
 that al pepil ar disnaturalit fra there gude na  
 ture, quhilke in necessite enforis the nocht  
 at there pouer, to purches & til auance the pu  
 blic veil of there natieue cuntre, it beand disti  
 tut of supple & desolat throucht grite perse  
 cutiōne of mortal enemeis. for thai that vil  
 nocht expose there bodeis ande gudis, to  
 perrel ande dangeir, for the iust deffens of the  
 re honour, lyuis, frendis ande gudis: bot ra  
 ther vil thole them selfis, ther public veil, &  
 ther natieue cūtre, to perreis al to gyddir, thai  
 ar mair brutal nor brutal beystis. it aperis  
 that the lau of nature, is mair perfyrlly acom  
 pleist in brutal beystis, nor it is in 3ou that  
 professis to be natural men: for 3our verkis  
 testifeis that 3e ar mair disnaturellit, nor is  
 brutal beystis that hes na vnderstanding of  
 raison. the foulis of the ayr vil deffende ther  
 nestis vitht there nebbis ande feit. the beiris  
 lyons, voluis, foxis, ande dogis, vil deffende  
 there cauerne & there quhelpis vitht there

*Bestie pro  
 suo partu  
 ita propū  
 gnant, vt  
 vulnera  
 excipiant,  
 nullos im-*

## THE COMPLAYNT

*petus nul-  
los casus  
reformi-  
dant.*

*Cic. 5. tus.*

tethe & feit. Allace this fair complaynt is to  
me rycht hauy, bot the litil support that i vil  
get of 3ou is far hauyar: for 3e quhilkis suld  
lustens deffende ande releif me, 3e ar the ad-  
uerse party of my prosperite, for in the stede  
of reuarde ande gratitude that 3e ar oblist  
to gyf to me, 3e purchies ande auancis my di-  
structione for 3our particular veil. My ald ene-  
meis hes persecutit me outuartyly in cruel vey-  
ris be fyir ande sourke, bot the veyr that 3e  
mak inuartyly contrar me, be auercise & ambi-  
tione is mair cruel. My mortal enemeis pur-  
cheffsis to raif my liberte, ande to hald me in  
ane miserabil subiectione: bot 3e hald me in  
ane mair seruitude be 3our disordinat nece-  
gens ande couuardise. my ald enemeis dois me  
grite damage vitht ane grite armye of men  
of veyr be see ande be land. bot 3e vndir the  
cullour of frendschip purcheffsis my final ex-  
terminatione for salt of gude reul ande gou-  
uernance. Ande alsa 3e ar sa diuidit amang  
3our selfis, that nocht ane trouis ane vthir, for  
throucht the suspetione that ilk ane of 3ou  
hes of vthirs euyrye ane of 3ou seikis his par-  
ticular releif. for sum of 3ou ar fled far vitht  
in the cuntre, sum of 3ou ar fled to the hullis,





# The Complaynt

Upon the affliged Lady weotis the thre certai-  
tis, to tak exampil of diuerse countreis  
that gode has not wil fra  
persecutione..

Chap.

IX.

**O** be my thre sommitte ord you —  
to praye to helpe you of your aff-  
lictions, & alse to put your han-  
dis to werk to helpe your selfes —  
that doubtles gode shal be merciful —  
to you, & shal fulfil his promys that is writtyn  
in the XXVI of leuitic. that is to saye, yee of  
you shal chaſse one hundreth of your enemyes  
& one hundreth of your shal chaſse ten thou-  
sands of your enemyes, for gode is as myghty  
now as ever, he was, it is writtyn in the lix of  
Esaye this vordis. Behold the hand of the loi-  
de is na schoorta now it was, na it maye save  
you: for his eyes are necht slapt, for he  
maye hee you: bot your iniquities her maid's  
diuisione be hure you ande hym, ande your  
synnis her hid his face fra you.

Ecce non  
est abho-  
minatio  
domini  
in sal-  
uare ne-  
quias.

Ecce non

Be praye her save be this vordis of Esaye  
that the scourge that her affligit you as one, for

*Of Scotland.*

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and the sum of your remaines in your owne hou-  
sis on the Inglis mennis assurance, and the

BRITISH

MUSEUM

nit  
pe  
af  
pro  
sou  
diu  
har  
na  
his  
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tre  
ze  
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cha  
pis  
din  
ven  
the  
stre  
tis  
mo

nitione for your demeritis: ande also ye maye  
 persauē be this sammyn text, that your grite  
 afflictione ande tribil sal turne in ioye ande  
 prosperite, gyue sa beis that ye vil retere fra  
 your vice. ye haue mony manifest exemplis of  
 diuerse cuntreis that hes bene scurgit bethe  
 hand of gode, ande hes bene in danger of fi-  
 nal exterminacione. 3it nocht heles gode of  
 his grace hes restorit them estiruart in ane  
 mair abundand prosperite. nor thair var of be-  
 for, fra tyme tha be cam obedient til his ma-<sup>t Macha.</sup>  
 gestie. Quhar is there ane mair euidēt exem<sup>be. 2.</sup>  
 pil nor is in the bibil in the fyrst beuk of the  
 machabeis, quhou anthiocus kyng of sirrie,  
 be vsurpatione ande tirranrye subdeuir the cū-  
 tre of iuda ande the cite of ierusalem: he spul-  
 zeit the tempil ande rest the goldin alter, the  
 chandelaris of lycht, ande al the goldin ves-  
 chel, ande the tabil of propositione, the cou-  
 pis, tassis, crouettis, crounis, ande al the gol-  
 din ornamentis of the sanctuar. he sleu men  
 vemē ande childir, 3ong ande ald, ande brynt  
 there housis. the remanent of the pepil var cō-  
 strenzeit to fle to krait montanis ande deseir-  
 tis for refuge, for al iherusalem ande mekil of  
 iuda vas put tyl extreme desolatione. At that

## THE COMPLAINT

tyme a ne man of Israel callit matathias the  
neuo of Symeon the his preist, vas sittand on  
the hil of modin, ande his fiue sonnys besyde  
hym, callit Iohannam gaddes, symon thasi,  
iudas machabeus, eleazar abaron, ande ieho-  
nathan aphas. thir fiue bredis var soir vepand  
for the desolatiōe of iuda ande iherusalem.

*Ioseph<sup>o</sup> de  
anti.  
Li. 12. c. 8*     Than matathias there father said to them.  
van hap be on me, allace that euyr i vas bor-  
ne to see the distructiōe of my pepil & the  
tribulatiōe of the holy cite of iherusalem,  
quhilk is violētlye posselt be my enemeis. ald  
ande song ar slane on the reuis but mercy, &  
the remanent of the cuntre ar in captiuite or  
ellis fled to the strait montanis for refuge. al-  
lace quhat bettir vil ve be to lyue, ony lāgar  
cōsiderand of this myscheif that is fallin on  
oure cuntre? Allace my fiue sonnys, i praye you  
to be zelaturs of the lau of gode, ande to gy-  
ue your saulis for the alliance of your fōr-  
fathirs, ande remembir of the verkis thai ha-  
ue dune to there generations, ande than se sal  
refaue grite gloir ande eternal name. tak gode  
*Genes 22*     for your protector ande se sal prosper. vas  
*Gene. 41.*     nochir oure father Abraham saythful in tē-  
ptatiōe, quhilk vas repute til hym for iustit

ce? Ioseph keipit the cōmād of the lau, quhē  
 he vas psecutit, there for he vas maid lieute-  
 nent to pharon kyng of egipt phinehes our Gene. 4.  
 foir father vas maid hie preist of the tēpil for  
 the zeil that he hed to the lau of god. Iosue Iosue. 1.  
 for the keping of his promis vas maid captā  
 of Israel. Dauid for the pitie that the hed of 2 Samuel  
 the pepil that var affligit be the philistiens, 2.  
 conquēist the royal sege of Israel. Ananias, Danyel. 3  
 Azarias, and misael var delyuerit fra the flam  
 of the fyir throucht the faitfit that tha hed to  
 god. Danyel throucht his simplicitie and meik Danie. 6  
 nes vas delyuerit fra the throttis of the lyōs.  
 Of this sort (o 3e my siue sonnys) 3e may be-  
 leue that fra generation to generatione, that  
 al thai that puttis there hope i god sal nocht  
 be distroyit. quhen matathias hed endit  
 his miserabil and piteous regret in presens  
 of his siue sonnys, than his thrid sone callit  
 Iudas machabeus past athort the montanis  
 and desertis and gaddyryt to giddy al the  
 desolat bannest pepil, and vitht ane gryt cu-  
 rage, heffand hope in god thai cam contrair  
 anthiōcus and venqueist hym var zeantly:  
 and also venqueist al the israliates that var  
 part takers vitht hym. and ther esur thai re-

## THE COMPLAINTE

formit the distructiōe of the tēpil and vsit ex-  
 treme punitiōe on the tratours and conspi-  
 ratours, and thai gart extreme necessite be-  
 cum prosperus vertu: for thai changit the dis-  
 payr of mennis help in esperance of goddis  
 help: quhar forthroucht the mytth of god,  
 venqueist men be cam conqueriours and fu-  
 gityuis be cam assaileours, and humil affligit  
 pepil of ane lytil nūmer be cam lordis and  
 maisters of ane gryt multiplie of tirrās. The-  
 re is ane vthir exemplil of gedeon in the ty-  
 me of the cruel oppressiōe that the kyng of  
 iudicij. 8. madian did on the pepil of I srael gedeō vith  
 thre hundreht men discumfeist ane hūdreht  
 and twenty thousand men, and he delyuerit  
 the remanent of the pepil of I srael fra capti-  
 uite and misere: zit nochtheles he vas ane pu-  
 re lauberar of lytil reputatiōe and discendit  
 of smal linage of the tribe of menasses, quhar  
 for ve may persauē that quhar the grace of  
 god and the vertu of men ar coniunit to gid-  
 dir, there is no leifull thing onpossibil to be  
 execut, And oft tymis god puttis in the po-  
 uer of men the thing that mennis vit cānocht  
 beleue that it is possibil to be done. There  
 is ane vthir exemplil of darius kyng of perses



that entrit in grece vitht ane hundretht thousand fut men and ten thousand men of armis, Atthit tyme thair vas gryt sedition and discentione amangal the gryt personagis of grece quhair for athenes vas of ane opinion to randir them to darius be rason that the grekis var diuidit amag the selfis. Bot nottheles god sterit vp ane duc in athenes callit miltiades quhilk vitht ten thousand men discum feist al kyng darius gryt armye and delyuerit al grece furtht of captiuite.

Thair is ane vthir exépil of xerxes kyng of perse the sone of kyng darius quha gadderit ane armye of thre scoir and ten thousand men of armis of his auē realme of perse, and also he hed of strangearis that var his frendis and of his allya to the nūmer of thre hundretht thousand men, as iustin rehersis, and also he brocht sa mony schipis to grece vitht al ordonnance quhilkis closit al the reueirs quhair for it vas moistlyk that he hed maid ane brig of stre to couer al the see: zit nothheles his pride vas sune put doune, for leonides kyng of lacedemonia cam be hynd the gryt armye of perse vitht four hundretht lacedemoniens and escharmouschit xerxes gryt

## THE COMPLAINTE

armye and slew twenty thousand persons be-  
 tuix tua hillis, 3it noththeles, the remanent  
 of his grypt armye past til athenes quhilkis  
 var reddey to be randrit til xerxes throucht  
 the counsel of ane prince of athenes callit cir-  
 cissus quha hed secret intelligens vith xer-  
 xes kyng of perse, quhilk vas occasione that  
 he seducit diuerse grit personagis to rebel cō-  
 trar athenes. bot the prudēt themostocles vas  
 cōtrair til his opinione (sayād) O nobil vail-  
 zeāt pepill of athenes! ze suld keyp the liberte  
 of 3our cūtray & nocht to thole the psans to  
 be 3our supiors for fra tyme that ze be subiect  
 til xerxes al 3our honest policie sal be aboleist  
 & al verteo<sup>r</sup> industrie sal be brocht to nothr,  
 for the psās sal do vith 3our vyuis and chel-  
 dyr at there pleseir as it is manifest quhou  
 thai haue done til vthir partis of grece that  
 is nou in thair subiection, there for it is mair  
 honest to dee in the deffens of 3our liberte  
 nor to lue lyk venqueist slauiis in captiuite.  
 Throucht the counsel of themistocles al the  
 atheniens take grypt curage contrar the grypt  
 armye of perse, and also the vemen of the tou-  
 ne stanet cyrsilusto deitht be cause of his euil  
 counsel. Than the atheniens and ther allya

be gryt vailzeantnes assailzet the persans be  
 escharinousehis and incursions quhil that  
 exerxes and his gryt armye var constrenzeis  
 to depart fra grece. of this sort god turnit the  
 hazard of fortoune and tuke vengeance on  
 xerxes gryt pryde, quhilk suld he ane gryt ex  
 empil til al princis, that thai gyf nocht the-  
 re trest in ane particular pouer of multiplie  
 of men, bot rather to set there trest in god,  
 for xerxes vitht four hundreht thousand  
 men purposit til vsurpe the dominione of  
 al grece bot fra the tyme that the greikis ac-  
 cordit amang them selfis ane sobir companye  
 of greikis chaisit the persans furth of grece.  
 It is nocht sex scoir of 3eiris sen the inglis-  
 men var violent dominatours of mekill of  
 Piccardye and of al Normandye, Gascunze,  
 guien and of mekil of France, and the kyng  
 of ingland vas crounit kyng of Fráce in Pa-  
 ris, bot as god vald, he vas schamefully  
 chaisit furth of France and his pepil slane  
 doune be gryt multiplie. The exēpill of the  
 persecutiōne of oure auen cuntre is manifest  
 til vs al, quhou the inglismen var violent  
 vsurpatours of al scotlād est vest and north  
 quhar thai duellit paciablie and vsit thare auē

## THE COMPLAINT

Iouis, thai biggit triumphand edeficis in al  
the burrous of scotland, as the grondis of the-  
re fundatiōe makis manifest presently at this  
tyme: kyng eduard throucht supple and tra-  
son of ihone balzol and vthir scottis tratours  
was cronikyng of scotlād vitht in the toune  
of breuic and the rychteous kyng of scotland  
Robert bruce durst nocht remane in no pace-  
bil place, he tint threttyne battellis contrar  
inglismen, them he fled furth of scotland to  
norouay to saue his lyue, 3it nochtheles god  
almythty hauand pitie of our affligit cūtray  
he restorit Robert bruce to the crone quha  
rytht vailzeantly brocht the realme in guid or  
dour vitht gryt cōfusiōn til our ald enemis.

*Al generū  
cereris sine  
cede &  
vulnere.  
Fanci.*

*Descendūt  
reges, &  
fecit mor-  
te tiranni.  
Inuenal.*

Be thir exemplis 3e maye evidently persauce  
that god almychty tholis nocht violent vsur-  
patours of realmes to ring lang bot rather he  
seurgis and distroys the tirrans and he resto-  
ris the affligit innocentis til ane guide statit.

The famous historiographours and cronik-  
lis of al cuntreis makis manifest of the mi-  
serabil ruynis that god sendis on vrangus cō-  
questours quhilkis be ambitione and oultra-  
geus pryde hes be thair tyrrany inuadit vthir  
cuntrays and estituart hes tint there auen cū

tray and there self hes maid ane euil end. The  
 queen semeramis was nocht contentit vith  
 firrie and babillon bot sche vald pas to mak  
 veyte contrar ethiope and Inde, sche was sla-  
 ne vitht hyr auen son. Hercules was nocht cō-  
 tent vitht the gryt cūtray of libie and of creit  
 bot vald pas to conques the occian see, than  
 ane voman prysonit hym vitht ane sark. Mi-  
 tridates was nocht content of his auen realme  
 of pont, bot vald pas in batel contrar the ro-  
 manis he dred neuyr to dee bot be poyson  
 quhair fot he bure ay apon hym tuēty leyuis  
 of reu, tua kyrnellis of nutis, & tua feggis and  
 ane lytil quātite of salt, the quhilkis he mixt  
 al to giddy, and thai mixtions he eit euyrie  
 daye vitht ane fastan stomak to keip hym fra  
 poysonynyg. that confectione was callit to na-  
 me estiuart antidotū mitridates, bot zit tsiat  
 drog culd nocht saue his lyif fra his sone that  
 sleu hym. kyng philip was nocht content of  
 the ryche realme of macedone quhairfor he  
 past and perturbit al greice bot syne he was sla-  
 ne vitht ane of his auen sodiours. Grite ale-  
 xander was nocht content of al the varld, bot  
 syne ane drynk of poyson gart hym be con-  
 tent of ane sepulture of siue fute of lyncht

*Regem  
 mitridates  
 contra ve-  
 nenum.*

## THE COMPLAINT

or there by. xerxes was nocht cōtēt of tua  
 realmy's, perse and meid, bot ane of his officia  
 ris contentit hym vitht ane dagar throucht  
 the hart. kyng cirus was nocht cōtēt of his  
 auen realme bot vald pas to conques sithia  
 zit thomaris gart hym be content quhen sche  
 pat his hede in ane pipe ful of bluid say and  
 til it. O cirus thou culd neuyr be faciat of mē  
 nis blude bot nou thou maye drynk thy fil of  
 blude. Annibal that redoutit capitan trium  
 phir in conqueſſing of vthir realmis bot in  
 his last days he was fugitiue fra al cūtreis and  
 for melancolye he poyſonnit hym self. It is  
 nocht neceſſair to multiplie ouer mony of  
 thir exemplis, there for quha listis to reid the  
 tragedeis of lucius ſeneque or ihone Bocchas  
 in his buik of the ruayne of nobillis, thai ſal  
 fyndal cruel vſurpatours of vthir cuntreis  
 mak ane miſcheuous ende. T here for i ho  
 pe in god that vitht in ſhort days the prote  
 ctour of ingland and his cruel counſel ſal be  
 put in the croniklis in aſabominabil ſtyle as  
 vas philaris, dionyſius, nero callugala or do  
 mician, the quhilkis maid ane miſcheuous en  
 de, for the violent inuaſions of vthir princis  
 cuntreis but ony iuſt titil.

*Iuſtin.*

*Bocchas.*

*ſeneque  
 in his tra  
 gedis.*

*The actor declaris quhou the inglismen  
gisf vane credens to the prophe-  
sies of merlyne.*

Chap. X.



He oratours of Ingland at the  
re protectors instance hes set  
furtht ane buik quhair be thai  
intende to preue that Scotland  
was ane colone of inglād quhē  
it was fyrst inhabit there rasōs

*Ciuitates a  
maiorib⁹  
ciuitatib⁹  
velud po-  
pulorū ex  
aminibus  
condite co-  
lonie nun-  
cupantur.*

that thai allege aperis to them to be inuinci-  
bil quhou beit thai be bōt freuol. there specia  
le intencion is to gar thirre cruel inuasions  
perpetrat contrar oure realme apeir in the pre  
sens of forrain princis that thai haue ane iust  
titil to mak veyr contrar vs and quhou beit  
that the said poietical beuk be dytit oratour-  
ly to persuaid the vulgar ingnorans til ad-  
heretil inuentit fablis contrar the iust verite.

*Angu. de  
civi. dei.*

*Li. 10. ca.*

3it notheles realmis ar nocht conquest be bui  
kis bot rather be bluid. there is ane passage in  
the said beuk the quilk the inglismen hes ane  
ardant desyr to se it cum til effect. The tenor  
of the pass ge sais that it var verray necessare

## THE COMPLAIN T

for the veil fayre of ingland and scotland that  
 baythit the realmis var coniunit to giddir, and  
 to be vndir the gouuernyng of ane prince  
 and the tua realmis to be callit the ile of ber  
 tan as it vas i the begynnyng quhé the toriā  
 brutus conquest it fra the giantis and also the  
 inglismen gifis ferme creditto diuerse prophe  
 ne prophefeis of merlyne and til vthir ald cor  
 ruppit vaticiuaris, to quhais ymaginet verkis  
 thai gyue mair faitht nor to the prophefie of  
 ysaye Ezechiel, Ieremie or to the euangel:  
 the quhilkis prophane prophetis and vatici  
 naris hes affermit in there rusty ryme that  
 scotland and ingland sal be vndir ane prince.  
 The ardant desire and the disordinat aueri  
 sius affectione that inglismen hes to be violēt  
 dominatours of oure cuntray hes prouokit  
 them to mak cruel veyris contrar vs thir mo  
 ny 3eiris bypast, to that effect that there diabo  
 lic prophane prophefeis may be fulfillit, nocht  
 regardand gyue the vil of god hes permittit  
 be his diuyne gudnes that sic prophefess cum  
 til affect, Nor 3it thai confidyr nocht that al  
 prophefeis hes doutsun, and duobil expositio  
 nis. 3it nocht heles i hope in god that the rycht  
 sens of there prophane prophefye sal be ful-



fillit in this generatione, and that inglismen,  
ſal get there deſire to there perpetual confu-  
ſione. the inglismen exponis the propheſye  
of merlyne to there auen affectione as the  
iueis exponit the propheſie of cayphas. Cay-  
phas of ane euyl intent ſpaktreu propheſye,  
bot 3it he and the iueis interpret it to the  
vrang ſens, quhilk vas cauſe of there auen con-  
damnation. Of this ſort creſus kyng of lidie  
exponit and interpret the anſuer of apollo  
to the vrang ſens, quhen the cruel veyris vas  
betuix hym and cirus kyng of pers and meid.  
At that time the tua gryt battellis of onnume-  
rabil men of veyr var campit neir to giddir,  
except that the reueir of almy ran betuix  
them. On the morne kyng creſus paſt to the  
oracle of appollo in the tempil of delphos  
ceſyrand to knau the fyne of the veyris that  
vas ſa cruel betuix hym and kyng cirus. Ap-  
pollo gaue to kyng creſus ane doutſum anſue-  
re of ambiguite. this vas his anſuer, creſus per-  
det almi traſgreſſa maxima regna. This vord  
perdet is ane verb equiuocum it ſignifeis to  
diſtroye and it ſignifies to tyne it is vritin in  
the fyft pſalme of Daudi, perdes omnes qui  
loquuntur mendacium. the expoſitione of

## THE COMPLAINTE

*Cresus per  
det almi  
transgres-  
sa maxi-  
ma regna*

this passage, signifies nocht that god tynis  
them that at learis, for god can tyne na thing,  
there can no thing be tynt bot quhen he that  
tynis ane thing, and syne knauis nocht quhair  
it is: bot god knauis al thing. of this sort kyng  
cresus exponit the ansuer of appollo of ane  
sens, and appollo said his ansuer of ane vthir  
sens Cresus interpret that verb perdet for to  
distroye, and for that cause he and his gryt ar-  
mye past ouer the reueir of almi in hope to  
diltroye kyng cirus, bot cirus venquest cresus  
and al his gryt armye the quhilk mischeif ca-  
on kyng cresus for the vrang interpretatione  
of the ansuer of appollo for he considerit  
nocht that perdet vas ane verb equiuocum  
quhilk hed ane expositione of ambiguite.  
There is ane syklik exempil of pirrus kyng  
of eporite that past to the oracle of appollo til  
inguyre of the fyne of the veyris that vas be-  
tuix hym and the romanis, appollo gaue ane  
doutsum ansuere of this sort. dico te pirre ro-  
manos vincere posse, Pirrus exponit that ver-  
se of this sort, pirre dico te vincere romanos,  
bot appollo said it of ane vthir sort, pirre di-  
co romanos te vincere, as cam til effect estyr-  
uat. for the romanis venquest kyng pirrus

and chaissit hym furth of Italie. There is  
 ane vther exempl of ferrand erl of Flāderis  
 quha maid mortal veyr contrar the ykng of  
 Frāce. he, his mother, and his vyse, past til ane  
 augure in holland til inquyre of the fyne of  
 the veyris betuix hym and the kyng of Fran-  
 ce. the augure ansuert. quod he thou sal enter  
 in Paris quhair that gryte tryumphe and ioye  
 sal be maid at thy entres. ferrand beand rycht  
 glaid of the ansuere of his augure he enterit i  
 France vilht ane gryt armye bot or he cam  
 to Paris, he and his armye var venqueist and  
 he vas tane presoner and led to paris: than al  
 the parisienis maid gryt triūphe and ioye for  
 blythtnes be cause that ferrand there mortel  
 enemye vas disconfeist. Of this fort, ferrand  
 exponit the ansuere of his augure til ane vrāg  
 sens. This exemplis may be conferrit and ap-  
 plyit vitht the prophesies of merlyne to the  
 quhilk the inglis men giffis mair confidēs nor  
 thai gif to the euangel, be cause that there ald  
 prophane prophesies sais that inglād and scot-  
 lād sal be baitht vnder ane prince. on this mi-  
 steous prophesels, thai haue intedit veyris cō-  
 trar scotland in hope to conques it: bot as i ha-  
 ue befor reherst, i beleue that there prophe.

*Augureis  
 ane persoun  
 that tellis  
 of thyngis  
 that ar to  
 cū throu-  
 che, the lu-  
 gement  
 that thai  
 haue of  
 birdis vo-  
 cis & of  
 ther fleing*

## THE COMPLAYNT

sie sal cum til effe & bot nocht to their intēt  
 and that ingland and scotland sal be ane mo-  
 narche vndir ane prince in this generatiōe,  
 cōformand til ane prophesie that i haue red  
 in the inglis chronykis in ane beuk callit (pol-  
 lichornicon, the quhilk prophesie sais that in-  
 gland sal be first conqueist be the deynis, and  
 syne be the saxons, and thridly be the Nor-  
 mandis, and there last conqueising sal be con-  
 quest be the scoctis, quhome inglis men hal-  
 dis maist vile, and fra that tyme furtht inglād  
 and scotland sal be bot ane monarche, and sal  
 lyue vndir ane prince, and sa inglis men sal  
 get there prophesie fulfillit to there auen mi-  
 scheif.

*Quhon the pretendit kyngis of ingland has  
 no iust titil to the realme of ingland nothir  
 be elections nor be iūcessiōe, and quhon  
 thair pretendit kyngis of ingland,  
 hee practikyt ane crafty dissait  
 contrar vailis and yrland.*

Chap.

XI.

**T**Hir vordis befor reherfit (O ze my  
 thre sonnis) suld prouoke zou to tak  
 curaige, ther for i vald that hope of  
 victorie var augmēt it, & dreed var

banest fra you. vaild ze al perpend your iust de-  
fens and querrel thairredines and curage vaild  
returne vicht in your hartis. and fyrst ze suld  
considyr the pepil, and the titil of them that  
persecutis you be on iust veiris. qahen ze hef  
veil socht the verite, ze sal synd that it is the  
false blude that discendit of sergestes and eu-  
gestes quhilk var tua saxons that cam vitht ale  
uin thousand saxons fra thair auen cuntra to  
support and supple the kyng of grit bertange  
quhilk is nou callit ingland quha vas opprest  
be cruel ciuil veyris. than eftir that thir tua sa-  
xons hed venquest the enemes of the kyng of  
bertange, thair trasonable banest the rythtous  
kyng and his posterite fra the realme. and sen  
syne that false blude hes possesit that cuntre vio-  
lently be tyrranye, and the maist part of thay  
tirran kyngis that hes succedit of that fals blu-  
de, hes beene borreaus to their predecessours  
as the cronikls of ingland makis manyfest, as  
of henry the first of that name quhilk vas ba-  
nest fra the crone, Siklik henry the thrid vas  
banest fra the crone be his second sone Ri-  
chart, ihone kyng of ingland gart slay the here-  
tours of his predecessours and brukit the real-  
me tuenty zeirs and syne ther eftir he vas ba

## THE COMPLAINT

best and eftir that kyng eduard was gart dee  
 miferablie in prerson, syklyk Richart the sy-  
 cond was cruelly slane be his anen men, and  
 ther eftir hery the saxt lossit his liyf de eduard  
 the thrid of that name, than eftir hym succē-  
 dit rechart the thrid quha gart sla the childir of  
 eduard the thrid, and sa brukit the cuntre certā  
 tyme and ther eftir was exilit frathe crone, and  
 henry the seuynt be the support and supple of  
 the kyng of France gat the crone of ingland,  
 and sa none of them hed ryght to the crone of  
 ingland ergo thai hef natitil to the crone of  
 scotland. Al this weil considerit suld inflam  
 3our hartis witht curage to resist, ther cruel vrā-  
 gus assaltis & to menteme be vail3eantnes the  
 iust defens of 3our naty fēutre. 3e knau quhou  
 thai and there forbears hes beene 3our ald mor-  
 tal enemies tuelf hundreht 3eiris by past ma-  
 kand cruel veir contrar 3our predecessours be  
 fyir and suerd, dayly distroy and 3our feildis  
 villagis and buroustounis, vythtane ferme pu-  
 pos to depud scotland fra 3our generatione,  
 and there was neuer faitht nor promes kept  
 be them bot aye quhen 3e beleifit til hef hec  
 maist sure pace betuix 3ou and them than tha  
 lay at the vacht lyik the ald subtil doggis bydā

quhil conspiratione or discentione suld ryes  
among you than be there auſtice and subtili-  
te rhaſ furnest vitht money baitht the parteis  
aduerſaris to ſlay doune vderis, quhilk vas  
ane redy paſſage to gar them conqueis our  
realme vitht our ſtraik or battel, throught the  
occaſiõ of the ſocial ciuil and inteſtyne veyre  
that rang ſa cruelly throught our cūtre. Vale-  
rius maximus reherſis ane exempl confor-  
mand to this ſamyn purpoſ quhen the athe-  
niens and the lacedemoniens quhilkis var the  
tua maiſt famous tounis vitht in the mo-  
narche of greice thair raiſe ane diſcention  
and diſcord betuix the ſaid tua tounis ,  
than darius kyng of perſe quha hed euer  
ane ardant deſyir to conqueis greice be cauſe  
the greiciens hed euer been mortal enemes  
til hym and til his predeceſſours, and ſpecial  
the toun of athenes reſiſtit hym mair in his  
veyris nor did al the remanent of greice. for  
that cauſe he ſend his proueſt taſifernes vitht  
gold and ſiluer to lacedemonia to furneis thẽ  
in there veyris contrar the atheniens. at thia  
tyme alcibiades vas banneſt fra athenes and  
excommunicat be the preſtis of there tempil,  
after the conſuetude of there lau. than alcibia-

## THE COMPLAINT

des past for refuge to the lacedemoniens quha  
 var mortal enemies to the atheniens, he vas ro  
 sauit rytht honorabilye and gat gryt credia  
 amang them quhilk vas occasion that rhrocht  
 his consel and throu the gold that the prouest  
 tacifernes hed brocht to lacedemonia fra his  
 maister kyng darius, the lacedemoniens tryum  
 phit contrar the atheniens. alcibiades persauād  
 that lacedemonia vas aperand to be superior  
 of athenes he said to the prouest of kyng da  
 rius. schir ye suld nocht furneis the lacedemo  
 nens vitht sa grit quantite of gold and siluer  
 contrar athenes, for gif athenes be conquest  
 be the lacedemoniens, than the lacedemonies  
 sal be superiors of al greice: and fra tyme that  
 thai be pacibil gouuernours of greice and hes  
 no ciuil veyris, discord, nor discention amāg  
 them, than doutles thai sal intend veir cōtrar  
 your maister darius kyng of perce, as there for  
 bears did i alld tymis. there for i think it maist  
 cōuenient that kyng darius furneis lacedemo  
 nia bot vitht sa mekil money as may keip thē  
 on venquest be the atheniens, and als it var  
 verray necessair that kyng darius furnest the  
 atheniens vitht sa mekil money as may resist  
 the lacedemoniens, and that sal gar al the cūn



trei of greice hef perdurabil veyr amang the  
selfis, and than kyng, darius may eysily con-  
queis greice vitht litil dommage to his cūtrei.  
the prouest of darius adherit to the counsel of  
alcibiades, and send nocht sameikil monye to  
the lacedemoniens as mytht gar the conquer  
athenes, nor 3it he send nocht so litil money  
that throcht necessite thai suld leaue or desist  
fra the veyris. of that samyn sort he send mo-  
ney to athenes to defend them contrer the la-  
cedemoniēs, and sa be the counsel of alcibia-  
des darius kyng of perce cōqueist mair of grei-  
ce, vitht ane hundretht tallentis that he distri-  
buit secretly amang the grecians to menteme-  
there ciuil veyris ilk ane cōtrer vderis, nor he  
conquest be forse, vitht ten thousand tallen-  
tis. As hary the eycht kyng of ingland did to  
the empriour & to the kyng of Frāce i the 3eir  
of gode ane thousand fiue hundretht twenty  
foure 3eris, he professit hym self to be neutral  
bot 3it he furnest the empriour vitht sex thou-  
sand fut men and tua hundretht lycht horse  
on his auen expēsis quhen the kyng of Frāce  
was past ouer the alpes to seige paue ande alse  
that samyn kyng hary lent to th: kyng of Frā-  
ce aucht scoir of thousandis engel noblis of

## THE COMPLAINT

the quhilk the empriour was surly aduertest.  
 for quhen the kyng of France ande his armye  
 var deffait be the duc of Burbon, the viceroy  
 of naples, the marquis of: pesquaire, and the  
 marquis of gonnast, thir said princis gat in  
 the spulze of the France men, the kyng of Frā  
 cis pose, quhilk was al in engel noblis, ande  
 also thair gat the kyng of inglandis preua vri  
 ting quhilk he hed sende to the kyng of Fran  
 ce at the seige of pau. of this sort the kyng  
 of ingland playit vitht bayht the handis, to  
 gar the empriour and the kyng of France ilk  
 ane distroye vthirs (O 3e my thre sonnys) the  
 discention & discord that ryngis amang 3ou  
 hes done mair destructiōe til our realme nor  
 quhen the gryt armye & pouer of inglād in  
 uadit 3ou. the experiens of this samyn is ma  
 nifest quhou that the kyngis of ingland hes be  
 ne mair solist to hef pace & fauoir of scotlād  
 quhē iustice & cōcord gouernit the thre estai  
 tis, of scotlād nor tyl hef hed the fauoir & pa  
 ce of al the riche realmis that the empriour  
 possedis. and in opposit quhen the kyngis of  
 ingland persauis, discord discentiōe, ciuil vey  
 ris, iniuste is & diuisione vitht in scotland thā  
 thair forgie senzet querrellis contrar our real

me, in hope that ilk scottis man sal be mortal  
enemye til his nychebour. Quhar for i exort  
3ou 3ou my thre sonnys that 3e be delegend  
to remeide 3our abusiōs of the tymis by past,  
quhilk sal neuir cum til effect, bot gyf that 3e  
remoue & expel discentione discord, and ha-  
trent that ringis amang 3ou for gyf 3e be ene-  
meis to 3our selfis, thā quhy suld the kyngis  
of inglad be accusit quhē thai intēd veyris cō-  
trar 3ou considerant that thai hie bene euir  
3our ald enemyis i vald spere quhat castel can  
be lang kepit quhen the enemyis seigis is  
cruelly vitht out, and vitht i the said castel ther  
ringis mortal feyr amang the soudartis men  
of veyr quhilkis suld lyf iane mutual & sayth  
ful accord i deffēs of the said castel cōtrar ex-  
terne violēs? this veil cōsidrit suld be occasiōe  
to gar 3ou expel hatrēt diuisiōe & auaricius  
lyssing furth of 3our hartis, & als it suld pro-  
uoke 3ou to remēbir of the nobil actis of 3our  
foir fathers & pdecessours, quha deffedit this  
realme be there vail 3eātnes, & als reducit the  
re liberte, quhilk vas ane lāg tyme in captiui-  
te, be the machination of 3our ald enemyes as  
3e may reid in diuersis passis of 3our cronikl  
lis. And sen 3e haue that god hes schauē sic fa

## THE COMPLAINTE

uoir to your foir bearis throcht the quhilk  
 thai hef vëqueist thair enemies and brocht the  
 realme be visdome & manhede i sykkir pace  
 quhou best thai var onequal baytht i nūmer  
 & puissance to your ald enemies, 3e suld mak  
 ane mirrourof there nobil actis. for sē 3e knaw  
 that your ald enemies hes intendit to conqueis  
 & to subdiu you to there dominione noch  
 throcht there manhede & visdome bot rather  
 throcht the discētiōe that ringis amāg you, 3e  
 suld schau you verteous & vailzeant in your  
 rytth defēce. for quhē 3e ar in accord & lyuis  
 in trāquillite, your ald enemies sendis ther im  
 bassadpurs to desyre pace & fauoir quhilk is  
 mair necessair to thē nor it is honest, conside  
 ring of there grit pouer & myht be see & be  
 land. bot noch theles the mair reches that thai  
 posses the mair schame redondis to thē, & the  
 mair glour is youris, sen thai hef beene vëquist  
 be you diuerse tymes quhome thai held maist  
 vile and febil, and nou sen 3e knau the apering  
 danger of your natiscuntre 3e suld prudent  
 ly consult to escheu al danger and to begyn  
 sicgude ordour 3e suld prouide al vays to re  
 moue discentione sedetione and auaricius lyf  
 fyng, quhilk may induce hatrent inpy and

rancor amang you, to that effect that ilk person  
may lyf eyslye on his awen iust cōques,  
and that none of the realme hef occasiōe to  
do extorsions til vthyris. for sic gude pollycie  
veil ordorit sal cause the cuntre to increse in  
glour honour and riches and dreddor to your  
enemes. quha ar verray solist and vigilant to  
conques you, ther prouisiōe of diuerse for-  
tis is vnder grit, nocht alanerly be gryt mul-  
titude of men of veyr and ane grit nauē of  
schipis be seey burde, bot as veil be secret ma-  
chinatiōe to blynd you be auereis presentand  
to you gold siluyr and grit promessis of here-  
tagis to perswaid you to commit traision con-  
trar your faith, honour and comon veil qu-  
hilkisane rycht passage to bryng you and your  
posterite til ane vile & final exterminatiōe.  
vald 3e maturly consydir the subtilite of in-  
glismen 3e sal fynd them aperand faithful  
and human in thair aduersite, bot quhē thai  
ar in prosperite thai ar ingrat tirrās and cruel  
abus al vdir natiōe. Och quhou dangerus  
is it, til ony sort of pepil til hef ane cruel tir-  
ran ryngand abus them, and to eschapp sic tir-  
ranny your for bears hes debatit your cuntre  
this mony 3eirs be grit manhede and visdo-

## THE COMPLAINTE

me. quhou be itt vas in danger to be in final  
 euerfione. the croniklis wil certifie 3ou quhou  
 thae 3our nobil predeceffours and foir bears  
 varflane and the comont pepil brocht to vile  
 feruitude ane lang tyme be the saxons blude,  
 and 3it sic calamite and perfecntione indu  
 rit bot for ane tyme. for god almythty, that  
 knauis 3our iust defens hes euer fchauen gryn  
 fauoir touart 3ou, therfor 3e fuld tak curage  
 in 3our iust querrel. 3e hef no canfe to difpayr  
 for falt of fupple, for 3our predeceffours hes  
 been in mair danger quhen 3our ftrynthis  
 and caftellis hes nocht been fa defenfabil, nor  
 3it the cūtre heffand fupple of na forane pria  
 ce. It is tideous to rehers the grit calamiteis  
 the fair battellis and the cruel flauchtyr that  
 vas cruelly ex fecutit on fcoctis men, and to  
 conclude, al the cuntre vas in extreme fubie  
 ctione fourty 3eirs and poffeff be our ald ene  
 mes. Bot nochtheles god almythty valknit  
 vitht his grace the hartis of 3our predecef  
 fours, as he did to fampfon Dauid and iudas  
 macchabeus contrar the enemies of Ifrael,  
 quhair for al 3our cuntre vas delyuerit fra ca  
 ptiuite to the grit domage of riches and effu  
 fione of blude on 3our ald enemies. 3e vai

veil that the ciuil and intestyne veir and the  
discentione and discord and rancor that ryngis  
among you is the speciale cause of the inglis-  
meis inuasions and of your miserie, for  
your ald enemies quhou be it of ther puissans  
vald neuer hef maid sic incursions ande hair  
schips on the bordours and limitis of your cū-  
tre, var nocht your selfis maid ane reddy pas-  
sage to the throcht the occasiōe of your auen  
discentions that ryngis among you. ther for  
it is necessair thai zeal perpend that sic discenti-  
one be nocht the cause of your auen destru-  
ctiōe and final ruyne of your natiōe. the  
kyng of ingland knauand the discentiōe that  
ryngis among you, he vil trectheris and pro-  
mesgrit reches til ony of you that vil adhere  
til hym contrar your comont veil, bot fraty-  
me rh it he get dominione of the cuntre ze  
sal be his sklauis in extreme seruitude, your  
vyfis and doctheris deflorit be the onbridlit  
lust of your ald enemies, and violently led away  
befoir your facis be the extreme lauis of the  
veyr. your gold and siluyr and vthir gudis pu-  
blic and priuat sal be distribut and dispo-  
nit among them, the frutis and cornis of your  
grond to be vsit at ther dispositiōe, and ze sal

## THE COMPLAINT

be compellit to laubir the naikyt feildis vitht  
 3our auen handis to there proffet. 3e sal nocht  
 alanerly be iniurit be euil vordis bot als 3e  
 sal be violētly strykkyn in 3our bodeis, quhar  
 for 3e sal lyf in mair thirlage nor brutal bestis  
 quhilkis ar thirlit of nature. And ony of 3ou  
 that consentis til his fals conquestes of 3our cū-  
 tre 3e sal be recompensit as 3our forbears  
 var at the blac perliamēt at the bernis of ayre  
 quhen kyng eduard maid ane conuocatione  
 of al the nobillis of scotland at the toune of  
 ayre, vnder culour of faitht and cōcord, quha  
 comperit at his instance, nocht heffand suspi-  
 tione of his trefonabil consait, than thai be  
 and in his subiectione vnder culour of fami-  
 liarite, he gart hang cruelly and dishonestly to  
 the nūmer of sexten scoir of the maist nobil-  
 lis of the cuntre. Tua and tua ouer ane balk.  
 the quhilke sextene scoir var cause that the in-  
 glisemen conquest sa far vithtin 3our cuntre.  
 Ze may reid the croniklis of al cuntreis and 3e  
 sal fynd that quhen forain princis hes violēt-  
 lye but iust titil, gottin dominatione, on vthir  
 cuntreis thā in the begynnyng thai haue tre-  
 tit and flatterit the principal inhabitants quhil  
 on to the tyme that thai var pacebil domine



tours. and there eftir thai haue vſit there diſſy  
 militintēt on the pepil, and hes diſtroyit thē,  
 as kyng eduard did at the bernis of ayre  
 befor reherſit. There is ane exempil confor-  
 mand to this ſamen purpoſ reherſit be vale-  
 rius maximus and in titus liuius quhou that  
 tarquinius ſuperbus the ſext kyng of rome  
 quhill maid cruel veyre contrar the cite of  
 gabine til heſ hied it ſubdeuit to the dominio-  
 ne of rome. bot that nobil cite deſſendit the  
 re liberte rytht vailzeantly. his ſone ſextus  
 tarquinius vas in grit melancolye be cauſe his  
 father culd nocht conques that cite be fors  
 nor be loue nor 3it be flattery. ther for he de-  
 partit fra his father vitht ane ſēzet diſpleſeir  
 and paſt to the cite of gabine makand ane pit-  
 teus complanit on the crualte of his fader cō-  
 trar hym, prayand to them of gabine that thai  
 vald be his deſſens contrar his father, and he  
 ſal be ſubieēt to that cite imperpetual. the cite  
 of gabine throcht there faciſnes geſ haſty cre-  
 dit to ſextus tarquinius and reſaut hym and  
 trettit hym be grit familiarite. than day be  
 day be his ſayr vordis thai geſ hym credens,  
 in ſic ane ſort that al the pepil be cā obediēt  
 til hym. than he ſend ane of his familiaris til

*Tit<sup>o</sup> liui<sup>o</sup>  
 Libro: 1.*

## THE COMPLAYNT

his fader tarquinius superbus declarād quhou  
 he hed conquēst the fauour of al the pepil,  
 desyrand his fatheris counsel quhou he suld  
 vse hym to hald them in subiectione, the mes-  
 sager of sextus past to tarquine superbe de-  
 clarand his message quhar he gat ald tarquine  
 iane garding, bot ald tarquine ges nay ansuer  
 to the messanger, bot tuke his staf and syne  
 past throcht his gardin and quhar that he gat  
 ony chasbollis that greu hie, he straik the hei  
 dis fra them vitht his staf, and did no thyng  
 to the lital chasbollis. the messengeir gat nay  
 ansuer be tong fra ald tarquine bot returnit  
 til gabine til his maister sextus tarquin<sup>o</sup> quha  
 askit ane ansuer of his message. the messenger  
 tald quhou his father send nay ansuer be  
 tōg, bot past vp and doune his gardyng vitht  
 his staf cuttand doune the hie chasbollis.  
 than sextus tarquinius kneu veil his fatheris  
 mynd, that his counsel vas to strik of al the he  
 dis of the principal men of the cite of gabine,  
 and than the remanent of the pepil durst  
 nocht reuolt contrar hym. of this sort the no  
 bil cite of gabine vas disauit be flatterye and  
 facilnes of gyffing credit til ane tyrane. sex-  
 tus tarquinius vsit his father counsel for he

distroyit and sleu al the principal lordis of gabine as kyng eduard did to the lordis of scotland at the bernis of ayre. The onfaithful cruel act that kyng henry the aucht vsit contrar yreland and valis quhen he be cā ther superiors sit be mirroure and ane exempl til al scotland, for he vsit the samen practik contrar irland and valis as sextus tarquinus exsecut on the cite of gabine, and as kyng eduard exsecutit on the barrons of scotland at the bernis of ayre, for quhou beit that the kyng of ingland nou present be descendet of the blude of valis, zit nochtheles the pepil of valis ar in sic subiectione that thai dar neuer ryde bot iij to giddir, and als that nane of the sal cum vitht in the mane cuntre of ingland vitht out ane certificat fra the sceres to gar it be knauen that thai hef sum speciale byssynes vitht in ingland, and als rher sal nane that is borne i valis beyr office i valis, nor zit in ingland, and alsa the principal men of valis ar subiect to pas to the veyris in propyr person contrar scotland or cōtrar France quhen euer thai ar chargit be the kyng of inglandis lettris. Bo at the first apoyntement that was accordid betuix the kyng of ingland and the lordis of

## THE COMPLAINT.

valis he promest them gris liberte quhil he  
 hed resauit the castellis and strynthis of valis,  
 and hed putinglis captans in the. bot incon-  
 tinent ther efter he gart strik the heidis fra al  
 the lordis of valis, and fra the principal bar-  
 ronis. and syklik to spek of irland, quhen the  
 kyng of ingland vas accordit with the lordis  
 of irland and that be fied resauitane certá of  
 castellis and sum of the principal tounis, than  
 ane lang tyme eftur he tretit the lordis of ir-  
 land with fayr vor dis and geſ them riche  
 gyftis, quhil he be his subtilite gart tuel of  
 them cum to london, quha cam at his com-  
 mand be cause thai dreid na cruelte. than in-  
 contynent he gart strik the hedis fra the said  
 tuelf lordis of irland. and sen sine al the irlád  
 men ar sklauiis til hym excepad ane certan  
 that kepis them sel on the strait montanis of  
 irland, quhil kis vil nocht obeie to his tyrra-  
 nye for thai hed rather remane in cold and  
 hunger in the vyild forrestis ande hillis at  
 there liberte, nor for to be in his captiuite to  
 be hangit and hedit as he hes dune causles til  
 mony vthyr innocent men. The extortio-  
 ne that the kyngis of inglád hes dune to your  
 predecessours is manifest to you al. the chro-

niklis makis manifest quhou that kyng eduard  
eftir that he hed ouer run al your cuntre and  
hed brocht al the pepil til extreme captiuite,  
quhar for compulsione and necessite causit the  
til obeie and to mak homage til ingland. thā  
the crualte of this said kyng eduard nocht sa-  
tisset nor faceat, he brocht fra ingland ane hū  
dretit thousand men, and als he brocht ane  
freir vitht hym callit conraldus the quhilk  
freir hed commissiōne to mak ane chronikil  
of the actis that kyng eduard and his hun-  
dretit thousand men suld do in scotland. this  
said grit armye of ingland beand befor ban  
nochtburne, kyng eduard maid ane perlamēt  
vitht in his camp vitht ane certā of statutis &  
ordināce quhilk vas put i vryt be the said freir  
This vas the tenor of the said ordinance. in  
the fyrst he ordand thre vaupynschauyngis to  
be maid al on ane day in scotland be scottis  
men in thre of the farrest placis of scotland,  
as in til the marse, in gallouaye, and in the  
north of scotlande and at thay vappynscha-  
uyngis, al the vaupynis and armour of scot-  
land to be delyuerit to the inglis men to be ke-  
pit in castellis quhil on to the tyme that the  
kyng of inglād intēd to mak veir aganis vthyr

## THE COMPLAINTE

cuntres, the nixt statut he ordand that na  
scottis man suld veyr na vaupyn bot ane knif  
of fise inche of lyntht vicht out ane point, in  
the thrid statut he ordand that na scottis man  
suld duel in ane house that vas loffit bot ra-  
ther in ane litil cot house. in the ferd he ordād  
that na scottis man suld veir ony clais bot  
hardyn cotis, in the fyft artikle he ordand  
that the scottis men of scotland suld he partit  
in thre partis, the first part suld remane i scot-  
land to laubeir the cornis on the grond. the  
sycond part suld be send in ingland to be ser-  
uandis to laubyr thair grond. and the thrid  
part of them of the best lyk men, suld be ba-  
nest fra scotland and to hef ane lezens to pas  
in ony straynge cuntre to seik ther gude auen-  
ture. This cruel ordinace vas maid i the kyng  
of ingland campit be for bannorhtburne, he  
beleifit at that tyme that al vas his auen. than  
god almythty quhilk beheld his pryde and ar-  
rogance and his onmerciful intent, he valknyt  
vicht his spreit the hartis of the nobil men of  
scotland the quhilkis in ane feu numer cam  
vicht ane hardy curage contrar kyng eduard  
and sleu thretty thousand of his mē, and chais  
sir hym self thre scoir of mylis vicht in inglād

And in ther returnyng hamuair thai vaistit  
 and brynt northt humyrland and mony vthir  
 plaicis of ingland. this battel vas foctyn at  
 bannothburne as the inglis croniklis reherfis  
 mair large. the quha the tētis pailzōs & spoulze  
 of the inglis armye vas tane & gaddrit vp be  
 scottis mē, thai gat the forsaid inglis freir cōral  
 dus vichtin kyng eduardis tent, & als thai gat  
 thyr forsaid artiklis & ordināce quhilk the in-  
 glis men purposit to execut on the scottis mē,  
 bot inglis mē tuik nocht god to be their cheif  
 tane, bot rather vfit there auē arrogāt mynde  
 therfor their gryt pouer hed na grace to fulfil  
 ther entreprice. this exēpil is vōdir probabil  
 that inglis men vil vse this samyn crualte on  
 zou al, gif sa beis that ze cum subiect to the.  
 ze knau that thir tuelf hundreth zeirs thai leit  
 zou neuyr hefpace xvi zeir to giddir, bot zit  
 ther tyrranye redōdit aye to their auen disho-  
 nestye and domage. and quhou beit at sum  
 tyme zoure cuntre gat grit skaytht be them, sic  
 thung suid nocht gar zou tyne zoure curagis  
 for the chancis of veir ar nocht certan to na  
 party, al thir vordis befor said ar reherfit to  
 that effect that zoure facilnes be nocht sedusit  
 be their astuce and subtil persuasions. Titus

*Incerti sūt  
 exitus pu-  
 gnarum  
 marsce  
 est cōmu-  
 nis qui se-  
 pe spolian-  
 tem iā ex-  
 exultantē*

## THE COMPLAINTE

*euertit & percutit ab abiecto*  
*Cice. pro milo.* liuius reherfis ane exempil in his nynt beuk  
 conformand to this samyn purpos; quhilk was  
 eftir the fundatione of rome 420 3eris. at that  
 tyme their was in rome tua consulis, ane cal-  
 lit titus viterius and the tothyr callit spur-  
 nius posthuniuſ, quha var committit to be  
*Tit' liui' Lib. 9.* cheiffis and captans of the armye of the ro-  
 mans to pas contrar the samnetis, quhilkis  
 hed maid mortal veyr theretty 3eir to giddir  
 trar rome. the captan of the samnetis was cal-  
*Valerius maximus Libro. 7.* lit pontius, quhilk was the sone of ane vail-  
 zeant man callit hereneus, quha was exempit  
 fra the veyris and fra the gouernyng of the pu-  
 blic veil, be raison of his grit aige. The grit ar-  
 mye of the samnites campit them secretly be  
 syde ane place callit fures caudide, the quhilk  
 place hed ane narrow entres & narrow i sching  
 and vicht i it, their was mony cragis and vyld  
 treis. that place stude betuix tua strait monta-  
 nis inhabitabil' and onmontabil. In the myd-  
 dis of it their was ane large grene plane feild.  
 than quhen the samnetis var their logit and ca-  
 pit, thai var aduertist be ther' exploratours and  
 spyis quhou that the romans var campit neir  
 them in ane place callit calacia. than pontius  
 the captan of the samnetis causit ten of his



knichtis to cleiht them lyik hyrdis, and he gef  
 them cattel nolt ande scheip to keip, gifland  
 them command to pas vitht tha cattel on the  
 feildis be syde the romans, and ilk ane in ane  
 syndry part be hym self, sayand to them, gif  
 ony of the romans cūis and inquiris at ony  
 of 3ou, quhair our armye is campit, 3e sal an-  
 ſuer that ve ar past to apuilya to gif ane affalt  
 to the cite of lucere, quhilk partenis to the ro-  
 mans than thir neu maid hyrdis past vitht be  
 ftial, quhar thair var recontrit be the forreours  
 and exploratours of the romanis, quha led  
 them al ten befor the tua consulis that var ca-  
 ptans to the romans. quhen thir ten hyrdis  
 var exemnit feueralie ilk ane be hym self qu-  
 har the samnete armye vas campit. thair anſue-  
 rit as ther captan pontius hed gif in them cō-  
 mand, to the quhilk vordis the romans gef  
 credit, be rason that thair al beand ane be ane  
 exāmit, condiscendit in ane anſuer. thau the  
 romans heffand sic ane feruent loue to the  
 cite of lucere, quhilk vas of their anciant alya,  
 thair raisit ther camp to pas to reſkeu lucere  
 fra the ſamnetes. ther vas tua paſſagis to pas  
 betuix the romans camp and lucere, the firſt  
 paſſage vas plane and plesand be the ſee ſyde,

*Hanc hi-  
 ſtoriam cor-  
 roboras.  
 Tit<sup>us</sup> luv<sup>us</sup>*

## THE COMPLAIN T

bot it vas ouerlang about, the nixt passage  
 vas ful of roche cragis and verray strait and  
 narou, bot 3it that passage vas verray schort.  
 than the romás for haist that tha hed to saif  
 that cite of lutere, thai tuke that narrou strait  
 passage, and quhen thai var entrit in it the sam  
 netes begrit subtilste hed gart cut down gris  
 tréis & brac doune roche cragis quhilkis thai  
 pat i grit núer at the entres and at the ischyng  
 furth of that strait passage, and als thai see  
 mony of ther men of veir amang the cragis  
 to empesche the romans that thai culd nothir  
 returne nor 3it to pas forduart. quhen the ro  
 mans var disauit of this sort, thai var lykly to  
 dispayr for the displeisier and melancole that  
 affligit thé, bot the samnetes var vondir glaid  
 fra tyme that thai hed the romás in that púd  
 fald quhar thai culd nothir fecht nor fle, def  
 fend nor resist, bot on verray neid thai be  
 huffit to remane vencust vitit out straik or  
 battel. the sánetes beád in this grit blythnes  
 be cause of ther happy chance, thai determinit  
 to send ane message til ald herenius quha vas  
 the father of ther captan pontius til hef his  
 opinione and consel quhou thai suld vse thé  
 cōtrar the romanis, that thai hed closit vithin

them. this ald herenius send his ansuer and cō  
sel, and bald the samnetes gyf the romans ther  
freliberte to pas hame saue vitht out hurt of  
ther honour bodys or guidis. the armye of the  
samnetes nocht beād sateffit nor contentit of  
this ansuer of herenius. thai send the messen-  
ger agane til hym til hef ane bettir consel. thā  
ald herenius send ane vthir ansuer and bald  
them slaye al the romās and nocht to lat ane  
of them return vitht ther lyif, quhen the sam-  
netes herd the tua discordabil consellis of he-  
renius, thai culd nocht meruel aneuthc of his  
onconstant ansuer, quhar for pontius his sone  
suspekitt that his father dottit in folie throcht  
his grit aige, zit noththeles he vald nocht con-  
clude na exsecutione contrar the romās quhil  
he hed spokyn vitht his father, therfor vitht  
the consent of the samnettes he send for his fa-  
ther to cum to their camp, quha cam at his cō-  
mād, i ane charriot be cause he mycht nothir  
ryde nor gāg be cause he vas decrepit for aige.  
he beand aryuit, his sone pontius sperit quhou  
he suld vse hym contrar the romans that var  
inclosit betuix the tua strait montans. the ald  
herinyus changit nocht his tua fyrst consel-  
lis that he hed send to them bot zit he declarit

## THE COMPLAINT

to them the cause of thyr tua defferent consel  
lis sayand, my sone pontius and 3e my frendis  
of samnete, the first consel that i send to 3ou  
the quhilk i think for the best, that is to say i  
consellit 3ou to thole al the romans and ther  
guidis depart saisy in liberte but ony hurt or  
displeseir, than throght that grit benefice that  
3e hef schauen to them, of ther free vil & vitht  
ane guide mynde, tha vil allaya thē vitht 3ou  
quhilk sal cause ferme and perpetual pace to  
be betuix rome and samnete, the tothir cōsel  
that i send to 3ou i ordand 3ou to slay doune  
al the romans and nocht to; saif ane of them,  
for than it sal be ane lang tyme or the romās  
can purches sa grit ane armye contrar 3ou. &  
sa 3e maye lyif in pace and surete ane lang ty  
me considerand that the grit pouer and the  
maist nobilis of rome ar in this present armye  
inclosit to giddir. ane of thir tua consellis is ne  
cessar to be vsit, and the thirid consel cā nocht  
be gifin to 3ou for 3our veifair. than pontius  
and the princis of samnete nocht beand cōten  
tit of thir tua cōsellis, inquiryt at ald herenyus  
sayand. ve think it bettir to tak ane myd vaye  
betuix vs and them to saif their lyiffis and to  
resais them as yencust pepil and ther esurve

sal mak' strait lauis and ordinance quhilk ve sal  
compel them til obeye. ald herynyus anfuert.  
that sentens says he, purchesis na frendis nor  
it makis na reconciliatiōe of enemes, therfor  
3e suld animaduert varly to quhat pepil that  
3e purpos to vse sic iniurius rigor, for 3e knau  
the nature of the romā pepil is of sic ane sort,  
that gif thai resais oultrage and beis vencust be  
rigor be 3ou, thai can neuer hef rest in ther  
spreit quhil that thai heif reuengit 3our cruall-  
te, for thai ar of ane vendicatif nature, and  
the displeisir that thai sal resais be 3ou sal euer  
remane in their hartis quhil thai heif reuengit  
the iniurius defame that 3e haue perpetrat cō-  
trat them. thyr tua sentensis of herynyus vas  
repnlsit and nocht admittit, therfor he departit  
and returnit i his chariot to samnite to end the  
residu of his days. the romans beand inclosit  
betuix thir tua montans thai purposit mony  
maneyrs to ische furth fra that strait place &  
to pas to secht in fair battel contrar the samne  
res, bot al ther lanbyr vas i vane, for thai var  
sa strait closit that thai culd nothir pas bakuart  
nor forduart than thai send ther legatis to de-  
sire concord and pace at the samnities or els  
to desire battel on the plane scaldis. pc ntius

## THE COMPLAINT

anſwert to the legatis of the romans, quod he  
 the battel is fochityn al' reddy, & quhou beir  
 that 3e ar al' vencuſt 3it none of 3ou vil confeſ  
 ſe 3our euil fortune ther for-ve gif 3ou for  
 ane final anſwert that al' 3our armie ſal be ſpul  
 3it of 3our armour and of 3our clais exceps  
 ilk ane ſal heſ ane ſingil coiton 3ou, & ther eftir  
 ve ſal put 3our cragis i' ane 3oik to be ane per-  
 petual takyn that 3e ar vencuſt be vs, and alſa  
 3e ſal delyuer til vs the villagis caſtellis and  
 vthir placis the quhilkis 3our predeceſſours  
 conquest fra vs in ald tymis, and alſa 3e ſal lyf  
 and obeye til our laus. and gif this anſwert vil  
 nocht cōtent the romāis, i' gif 3ou expreſſe char-  
 ge that 3e retorne nocht heir agane. the lega-  
 tis of the romans retournit to the camp of the  
 romans with the anſwert of pontius the quhilk  
 anſwert did mair diſpleſeir to the romans nor  
 that pōtius anſwert hed been to ſa the al' cruel-  
 le, for in ald tymes ther culd nocht be ane gri-  
 tar deſame nor quhen ane mannis crag vas  
 put in the 3oik be his enemye, for that deſame  
 and punitione vas haldin mair abhominabil  
 and vile nor the punitione that treſpaſſours  
 indurit in the galeis for demeritis. bot 3it ther  
 vas no remeid to ſaif the romans, therfor ex-

treme necessite vas resauit for vertu. than *In duobus*  
 throcht the counsel of ane nobil romane cal- *malis fu-*  
 lit lucius lentulus thai condiscendit to cheis *grēdū m-*  
 the leyst of tua euillis and til indure that vile *ms, lru: s*  
 punitione rather nor til hef been cruelly flane. *est eligēda*  
 than the cruel samnetes ordand the instrumēt  
 of the 3oik of this sort as i sal rehers ther vas *Cice. quin*  
 tua speyris set fast in the eyrd, and ane vthur *tū fratē.*  
 speyr set & bundyn athort betuix the tua spey-  
 ris that stude vp fra the eyrd lyik ane gallus,  
 than the desolat and vencust romans var con-  
 strēzet to pay vndir that 3oik ane and ane, bot  
 the tua consellaris quhilkis var captans to the  
 romans thai var compellit to pas fyrst vndir  
 that 3oik vitht out their harnes or vaupynnīs,  
 than the remanent of the romans follouit ilk  
 ane eftir his auē degre. on euerye syde of this  
 3oik ther vas ane legione of the armye of sam-  
 netes vitht ther souldis drauen in ther handis  
 quhar thai manneist and scornit the sillie ro-  
 mans that var in that grypt vile perplexite. O  
 3e my thre sonnis, this defame and vile puni-  
 tion of the samnites perpetrat contrat the ro-  
 mās, vas verray cruel, bot doubtles, thai thit  
 ar participant of the cruel inuasion of inglis  
 men contrat their natyue cuntreys, ther crag-

## THE COMPLAINT

gis sal be put in ane mair strait zoik nor the  
 samnetes did to the romans , askyng eduard  
 did til scottis men at the blac parliament at the  
 bernis of ayr quhen he gart put the craggis of  
 sexten scoir in faldomis of cordis tua and tua  
 ouer ane balk of the maist principal of them  
 that adherit til hym i his oniusst querrel quhō  
 he vrangusse brocht mekil of scotland in his  
 subiectione. this protector of ingland purpo-  
 sit til vse this samyn crualte in the zeir of god  
 ane thousand fyse hundreht fourty seuyne  
 zeris in the moneth of marche quhen the var-  
 dan of the vest marchis of ingland cā to hald  
 ane vardan court on the vest marchis of scot-  
 land vitht in the schirefdome of galloua as  
 scotland hed been in pacebil subiectione to the  
 crone of ingland, bot as god vald the maister  
 of maxuel the lard of doumlanrik and diuer-  
 se vthir nobil barronis and gentil men cam  
 vitht ane hie curage contrar the inglismen,  
 quhome thai venquest vailzeantlye, and sleu  
 ane grit part of them and tuke ane vthir part  
 of them presoners, and chaisit the thrid part  
 of them ten myle vithtin ingland, and ther  
 estir the barronis & gētilmē of oure vest cūtre  
 gat the inglis mēs spulze vitht in the quhilk



spulze thai gattua barrellis ful of cordis and  
euerie cord bot ane faldome of lyncht vith  
ane loupe on the end al reddy maid quhilk  
thai ordāt til hef hangit sa mony scottis men  
asthai purposit til hef vēquest at that iournay.  
Tha to quhat effect suld ony scottis men gif  
credens or til adhere til inglesmen. our croni-  
klis reheris of diuerse scottis men of al stait-  
tis that hes past in ingland sum hes past for po-  
uerte and sum hes past in hope to lyne at mair  
eys and liberte nor thai did in scotland and  
sum hes been denunsit rebellis be the authori-  
te quhilk was occasione that thai past in inglād  
for refuge quhom the kyngis of ingland hes  
resān it fameliarly and hes trettit them and  
hes gifin them gold and siluir the quhilk he  
did nothir for piete nor humanite bot rather  
that thai suld help to distroye there auen natif  
cuntre, bot 3it he vald neuer gif them hereta-  
ge nor credit, for the experiens of the samyn  
is manifest presētlye. for quhou beit that the-  
re be abuse thre thousand scottis men and  
there vyfis and childir that hes duellit in in-  
gland thir fyfye 3eir by past, and hes cōquest  
be there indultre batht heretage and guidis,  
3it nocht ane of them dar grant that thai ar

## THE COMPLAINT

scottis men, bot rather thai man deny and refuse there cuntre, there surname, and kyn & frendis, for the scottis men that duellis in the south part of ingland thai suere and mentemis that thai var borne i the north part or in the west part of ingland, and scottis men that duellis in the west or in the north of inglād, thai man suere and mēteme that thai var borne in kynt schire goirke schire in london or in sum vthir part of the south partis of ingland: than to quhat effect suld ony scottis men adhere til inglis men to gar them selfis be cum sklauis and to remane in perpetual seruitude; ther for ve may verray veil beleif that quhou beit that the kyng of ingland garris tret scottis men witht gold and siluer as thai var his frendis sit doutles he vald be ryght glaid sa that euerye scottis man hed ane vthyr scottis man in his bellye. and als fratyne that god sendis trāquilite amang princis, thai that armaist familiar witht the protector sal be haldin maist odius in ingland and euerye inglis knaif sal cal them dyspytfully renegat scottis and gif ony of them passis to the protector to regret and lament the abstractione of his familiarite that he scheu to them in the begynnyng of the vey

tis, he vil ansuer to the as agustus cesar ansue-  
 rit til ane captan of thrace callit rhymirales  
 qua betrahit his maister anthonius & past to re-  
 mane vitht agust<sup>o</sup> cesar quha was mortal ene-  
 mye til anthoni<sup>o</sup>, thā be the supple of rhymira-  
 les, agustus cesar vequest antonius. thā quhen  
 the veyris var endit betuix cesar and antoni<sup>o</sup>  
 rhymirales was nocht sa veil trettit as he was  
 indurand the tyme of the veyris quhar for  
 he past til cesar sayand. O nobil empriouri  
 hef lest my cuntre and my maister anthonius  
 for 3our pleseir and i hef been the cause that  
 3e hef venquest my maister anthonius & nou  
 3e schau me nocht sa grit loue and familiarte  
 as 3e scheu' me i the tyme of the veyris quhar-  
 for 3e haiff schauen 3ou rycht ingrat cōtrar me.  
 Cesar ansuerit to rhymirales i vil hef na fami-  
 liarte vitht 3ou for i loue bot the trason that  
 cūis to my effect and lous nocht the tratours  
 that committis the trason. this forsaide exem-  
 pil maye be veil applyit til al scottis men that  
 beleuis to get mair liherte and honor in inglād  
 nor thai did in scotland for this exempl hes  
 been prectykit thir fyfe hundreht 3ers by ga-  
 ne til al scottis men that hes adherit til inglis  
 nen cōtrar there natyfe cuntre as the croniklis

## THE COMPLAIN T

makis manifest for quhou be it that the kyng  
of ingland louis the traizon that scottis men  
committis contrar ther prince 3it he louis  
nocht the tratours that committis the traizon.

*Qu'ou rhe affligit lady declaris til hyr thre  
sonnis that the familiarite that is betuix inglis  
men & scottis men in ane pace varld at mor-  
cattis and cōventions on the tua bordours  
is the cause of the traizon that the  
scottis men committis cōtrar  
ther natyfe cūtre.*

Chap. XIII.



Here is no thing that is occa-  
sione (O 3e my thre sonnis)  
of 3our adhering to the opi-  
none of ingland cōtrar 3our  
natife cūtre bot the grit fa-  
miliarite that inglis men and  
scottis hes tied on baitht the boirdours ilk ane  
vitht vtheris in marchādeis i selling and bying  
hors and nolt and scheip out fang and infang  
ilk ane amang vtheris the quhilk familiarite  
is expres contrar the lauis and consuetudis,  
bayht of ingland and scotland. in the dais of  
moises the iouis dur't nocht haue familiarite

vitht the samaritanis, nor vitht the philistiés,  
nor the romans vitht the affricans, nor the  
grekis vitht the persans, be rason that ilk ane  
repute vtheris to be of ane barblr nature for  
euer nations reputis vthers natiós to be bar-  
bariens quhen theretua natours and comple-  
xions ar contrar til vtheris, and there is noch  
tua nations vndir the firmament that ar mai-  
contrar and different fra vthirs, nor is inglis  
men and scottis men quhoubeit that thai be  
vitht in ane ile and nythtbours, and of ane lá-  
gage: for inglis men ar subtil and scottis men  
ar facile, inglis men ar ambitius in prosperite,  
and scottis men ar humain in prosperite, in-  
glis men as humil quhen thai ar subieckit be  
forse and violence, and scottis men ar furious  
quhen thai ar violently subiekit inglis men ar  
cruel quhen thai get victorie, and scottis men  
ar merciful quhen thai get victorie. and to cō-  
clude it is onpōssibil that scottis men and  
inglis men can remane in concord vndir ane  
monarche or ane prince be cause there naturis  
and conditions ar as indifferēt as is the na-  
ture of scheip and volius. quintus cursius re-  
herhis that darius kyng of perse send ane im-  
balladour to alexander kyng of macedon and

## THE COMPLAINT

offrit hym sax mulis chargit vitht gold, sa that  
 he vald lyue vitht hym in pace and concord  
 vndir ane crone and monarche, alexader an-  
 uert to the imbassadour, quod he it is as on-  
 possibil to gar me and kyng darius dnel to  
 giddir in pace and concord vndir ane monar-  
 che as it is onpossibil that tua sonnis and tua  
 munis can be at one tyme to giddir in the fir-  
 mament. This exempil may be applyit to in-  
 gland and scotland for i trou it is as ompossi-  
 bil to gar inglis men and scottis men remane  
 in gude accord vndir ane prince, as it is onpos-  
 sibil that tua sonnis and tua munis can be at  
 one tyme to giddir in the lyft, be raison of the  
 grit differens that is betuix there naturis &  
 conditions, quhar for as i hef befor reherfit  
 there suld be na familiarite betuix inglis men  
 and scottis men be cause of the grit differens  
 that is betuix there tua naturis. in ald tymis it  
 was determit in the artiklis of the pace be the  
 tua vardenis of the bordours of ingland and  
 scotland, that there suld be na familiarite be-  
 tuix scottis men and inglis men nor mariage  
 to be contrakit betuix them, nor conuentions  
 on holy dais at gammis and plays, nor mar-  
 chadres to be maid amang the, nor scottis mē

til entir on inglis grond vitht out the kyng of  
inglād saue cōduct, nor inglis men til entir on  
scottis grōd vitht out the kyng of scotlādis saue  
cōduct, quhou beit that there var sure pace be-  
tuix the tua realmis, bot thir seuyn 3eir byga-  
ne thai statutis and artiklis of the pace aradnul  
lit, for there hes beē as grit familiarite & cōue-  
tionis and makyng of marchandreis on the  
bourdours this lang tyme betuix inglis men  
and scottis men bayt in pace and in veir, as  
scottis men v̄sis amāg theme selūs vitht ī the  
realme of scotlād. and sic familiarite hes been  
the cause that the kyng of ingland gat intelle-  
gens vitht diuerse gentil men of scotland. it  
is nocht possibil to keip sne realme fra con-  
spiratiōe and trason fra tyme that the pepil  
of that realme v̄sis familiarite vitht there ene-  
meis ther is ane ald prouerb that says, that ane  
herand damysele and ane spekand castel sal  
neuyrend vith honour, for the damysele that  
heris and giffis eyris to the amourus persua-  
sions of desolut 3ong men sal be eyfale persua-  
dit to brac hyr chaitite siklik ane spekand ca-  
stel, that is to saye quhen the captan or so-  
diours of ane castel v̄sis familiar speche and  
comionyng vitht there enemeis that castel sal

## THE COMPLAINTE

be eysylie conquest be rason that familiarite  
 and speche betuix enemeis generis trason. in  
 old tymis the vailzeant annibal and vtheris  
 grit captans baitht romans and grecians, thai  
 set mair there selecite to purches secret fami-  
 liarite and comonyng vitht there enemeis  
 nor to get battel. for fra tyme that thai gat fa-  
 miliarite and comonyng vitht there enemeis,  
 than thai vrocht to bring there entrepryce and  
 intet to there effect b<sup>e</sup> trason and be gold and  
 silueir. Salust de bello iugurtino confermis  
 this samyn purpos. quhen iugurtha of numi-  
 die in affrica hed tynt diuerse battellis contrar  
 the romans, quhilk vas occasione that he hed  
 almaiſt lossit his cuntre, than his frendis con-  
 sellit hym to decist fra his veyris be rasó that  
 he prosperit nothing and lossit mekil than iu-  
 gurtha nocht beand disparit of guid fortune,  
 he past í Italie vitht ane fresche armye of men  
 of veir and also he tuik vitht hym ane riche  
 quante of gold and siluyr cunzet & oncúzet.  
 thā his frendis reprochit hym be cause his en-  
 trepryce aperit to be vane rather nor to proce-  
 de of ane prudēt & mortifet cōsail. iugurtha  
 ansuert til his frēdis. qđ he my forse is nocht  
 sufficient to conques rome, bot noththeles gif



that i can purches secret familiarite & intelligens vitht sum of the romans that hes authorite i beleif to venques them vitht gold and syluyr rathere nor vitht forse of me of veyr, for euyrie thing is to sel in rome for monye ther for i dout nocht bot i sal gar the sel there liberte for gold, for the auariese that is amāg the romā s vil gar ilk ane be traife vthers This vordis of iugurt ba makkis manifest that there is nay thing that bringis ane realme to ruyne sa sune and sa reddy as dois the familiarite that the pepil hes vitht there enemyes, throucht the quhilk familiarite there is sum euil persoun that knauis the secret determinations of the lordis of the counsel, & there eftir he reuelis it to sum traifonabil mā, that hes intelligens vitht the kyng of inglad. i can nocht expreme ane speciale man that perpetratis this traifonabil act, bot zit i am sure that as sune as the lordis of the counsel hes determinit ony guide purpos for the defens & veil-fair of the realme, incontēnēt vitht in twenty houris there eftir, the sammyn cōūsel is vitht i the toune of beruik & vitht i thre dais there eftir the post of beruik pēntis is in londō to the counsel of ingland, quhilk is occasione that the inglisshen hes there defens reddy contrar

# THE COMPLAINT.

our purpos, or ve begyn to exsecut the coun-  
sel that vas determinit. It var verray necessair  
that the committers of that reuelen var pun-  
nelt mair realye nor hes been ony punitione  
that hees been exsecut cōtrar ony scottis man  
that hes cum vitht inglis men in plaine bat-  
tel til inuaid scotland. thir secret reuelaris of  
the counsel of scotland, takkis nōcht exem-  
pil of the tua vailzeant romans pompeus and  
quintus metellus quhilkis kneu al the secre  
of the senat, bot there vas nothir gold nor lan-  
dis, tormenting nor pyne, that vald gar ony  
of them reuail the secret of the senat to the  
enemes of rome, valerius maximus reheris

*Valerius*

*maximus*

*Lib. 3. c. 3.*

in the thrid cheptour of his thrid beuk quhou  
the romans send pompeus in imbassadre til  
ayfia quhilk vas of the allya of rome, and be  
chance he vas tane presoneir in his voy age be  
gēthius the kyng of esclauonia quha vas mor-  
tal enyeme to the romans, the said kyng gen-  
thius conuirit persuadit solistit and als he  
manneist nobil pompeus to reuail the secret  
counsel of the senat, pompeus be baldand his  
oun rasonabil request, he pat his singlar in the  
heyfyt and tholit it to burn, and be the

tolerance and paciens of that cruel pane, gē-  
 tius kneu that there vas na torment that culd  
 gar pompeus reueil the secret of the senat. bot  
 allace there is sum men that knauis the secret  
 of scotland that vil reueil it til inglismen ra-  
 ther nor to birn the singlar of ther glufe. Vale-  
 rius maxim<sup>o</sup> reheris ane vthir exēpil quhou  
 that quintus metellus beand proconsul of ro-  
 me vas send vitht ane armye in to spanze cō-  
 trar the celtibriens quhilkis duellit in the real-  
 me of nauerne. he set ane seige about the tou-  
 ne of tribie quhilki is the methropolitane &  
 capital cite of that cuntre, that cite resisit and  
 deffendit vailzeantly contrar quintus metel-  
 lus, than he beand in melancole be cause he  
 culd nocht conqueis that cite, he deuist ane  
 subtil consait to defaue the celtibriēs, he gart  
 rais his camp and departit fra that cite and past  
 til vtheris diuerse tounis of nauern, sum tyme  
 bakuart sum tyme forduart, sum tyme he  
 past to the montannis, and sum tyme to the  
 valeis, and remanit neuer in ane stedefast pla-  
 ce, and he gart al his armye keip them in arra-  
 ay the cause of this agitatione and commotio-  
 ne of his army vp and down, vas nocht knauen  
 be none of his men of veyr nor ȝit knauen be

*Valerius  
 maxim<sup>o</sup>.  
 Libro.7.*

## THE COMPLAINT

his enemies, quhar for ane of his familiar frēdis inquyrit hym of the cause of his inconstat vagatione, quha ansuert, quod he decist and inquyre na mair of that purpos, for gif that i vnderstude that my sark hed knaulege of my secret or of the deliberatione of my mynde, doutles i suld birn it hastelye in ane bald syr. than quhen metellus hed vagit vp and doune there ane lang tyme, and hed put his host and armye in ignorance, and his enemies in errour efter diuerse turnād coursis, at hourthit the cūtre, he returnit suddanlye to the forsaide tounē of tribie and laide ane sege about it or his enemies var aduertest to mak deffens, and sa be this dissimulatione and be the keeping of his counsel secret fra his frendis and fra al vtheris, he conquest the said tounē. vald god that the counsel and deliberatione of scotland var kepit as secret as metellus kepit his secret fra his men of veyr, than doutles the inglis men vald nocht be so bold. There is na thing that is cause that the counsel of ingland gētis sa hausty aduertessing of the priuicate that is amāg the lordis of scotlād bot the vice of avaris that hes blyndit the raisō & hes infectit the harris of diuers grit mē of scotlād the ald

prouerb is treu that sais that it is as onpossibil  
to gar ane auaricius man be faythful, as it is  
onpossibil to gar ane fische of the depe flude  
speik hebreu or greik. Quhar for (o 3e my  
thre sounis) I exort 3ou to tak exempl of di-  
uerse nobil mē, that culd neuir be seducit nor  
persuadit to tak gold nor reches fra there ene-  
meis. There is ans exempl of alexāder kyng  
of macedon, quha hed mortal veyr contrar the  
grekis. he sende ane riche present extendant  
til thre scoir of thousādis pces of gold til ane  
nobil man of athenes cal'it phosion, ane man  
heffand gret autorite in athenes. Thā phosion  
said to the inbassadours of kyng alexander qđ  
he my frendis, for quhar cause hes kyng alle-  
xander sende this riche present of gold to me  
alanerly, ande hes sende na thing to the rema-  
nēt of the lordis of athenes. The inbassadour  
ansuert, our master kyng alexander hes sen-  
de 3ou this present of gold, be raison that  
he hes iugit 3ou to be the maist nobil ande  
maist verteous, abuse al them of athenes. pho-  
sion ansuert. gyf that kyng alexander hes iu-  
git me to be of grit prudens ande vertu, 3e sal  
praye hym to thole me to remane prudent &  
verteous. for gyf i tak his present of gold thā i

## THE COMPLAINT

am nothir prudēt nor verteous, for there is no  
 thyng mair regūgnāt to prudēs nor vertu nor  
 quhen ane person resauis gold or reches fra  
 his enemeē. there for 3e sal tel to 3our master  
 kyng alexander, that he sal nocht corrupt me  
 with gold nor venqueis me in battel, nor zit  
 he sal conqueis na thing in grece bot sa mekil  
 cird as vil be sepulturis til his nen of veȳr.  
 this exēpil makkis manifest that quhen ane  
 prince presentis gold ande siluyr to the subie-  
 ctis of bis enemei doutles his intencionē is to  
 seduce them to conspire ande to betraise the-  
 re natue cū tre. quhar for i exort 3ou (my thre  
 somnis) that 3e detest auerese ambicion ande  
 traision, ande that 3e gar 3our solistnes of the  
 deffens of 3our comont veil, preffer the solist-  
 nes of 3our particular veil: for quhē 3our par-  
 ticular veil is spul3eit or hurt be 3our enemeis  
 it maye be remedit be 3our comont veil. ande  
 in opposit, gyf 3our comont veil be distroyt  
 than it sal neuȳr be remedit be 3our particu-  
 lar veil, for 3our particular veil is bot ane ac-  
 cessor of 3our comont veil ande the accessor  
 follouis the natur of the prencipal, accessoriū  
 sequitur naturam sui prencipalis.

*Quhou the actor declaris that conspiratours  
ar ay punest to the deth be the princis that  
gat profeit of there con-  
spiratioue.*

Chap. XIIII.



Her is ane exēpil quhou that  
estir the dolorus battel of can-  
nes quhilk i heft reherfit of  
befoir quhar that the nobil  
counsul emilius paulus was  
slane with xiiii thousand of  
the maist nobillis of italie, quhen that annibal  
send to cartage thre muis of gold ryngis, qu-  
hilkis he hed gottin on the fingaris of the  
maist nobil romans that var slane, for ane te-  
stimonial of his grit victorie. and estir this do-  
lorus battel diuerse citeis and castellis of Italie  
randrit them to annibal, sum be compulsion  
and sum be fre vil be cause that thai var dispa-  
rit that the romans culd euer hef pouer to re-  
sist the cartagiēs, & sū of thē randrit thē be tra-  
son for monye that thai resauit fra annibal as  
did the nobil cite of capee, zit nocht heles incon-  
stāt foirton alterit the prosperite of the cart-  
agiēs quhilk was occasione that the romans be-  
git vailzeantnes recouerit & cōquest diuerse

## THE COMPLAINT

of ther auen tounis and castellis fra annibal  
 quhilk vas grit blythnes to sa mony. tounis  
 and castellis that vas on conquest be annibal.  
 And als it vas as on grit blythnes to sa mony  
 castellis and tounis quhilkis hed rādris them  
 be trason to annibal. than thir nobil romans  
 heffand grit affectione to be reuengit on an-  
 nibal for the grit slauchtir committit at can-  
 nes, past vitit ane armye of xxxiii legions  
 befor the toun of cape and be grit industrie  
 thai maid tua lang depe fosses about al the tou-  
 ne in sic ane sort that nane of the mē of veyr  
 of cape culd ische furtht bot gif thai cā vitit  
 in the romans camp. at that tyme fuluius flac-  
 cus vas taptan and duc of the romans armye,  
 the romans hed nocht monye hors to ryde in  
 forrais and in prikkynge cōtrar ther enemies bot  
 the men of veyr of capes as munydiēs quhilk  
 annibal left in garnison var veil furnest vithe  
 grit mummir of hors the quhilkis ischit  
 furtht daly fra capes and did grit damage con-  
 trar the romans. ther vas at that tyme ane  
 roman callit auus ane centurion quha di-  
 uysit that the romans suld tak sa mony hors  
 men as thai mytht furneis and to gar tua men  
 ryde on euerye hors, and euerye ane to hef ane



lycht scheild and vij dartis in ther handis. thā  
quhē the hors men of capes 1 schit to mak ane  
scarmouche on the romas the hors men of the  
romans tua on ilk hors met and recontrit the  
cartagiens and at ther meting thā that reid  
belynd on the hors discēdit on ther fute vith  
ther dartis. of this sort the romans on hors and  
on fute disconfeist the cartagiens of capes be  
cause thai of capes kneu nocht of the subtilite  
that the romans hed ordand contrar them, the  
remanent of the cartagiens that var nocht sla-  
ne fled vithin the toune to saif them bot al the  
romans armye follouit sa haistlye quhil thai  
gat entres vith in the toune and pat it to sac  
and ther eftir the nobil consul fuluius flaccus  
past to the tribunal & gart al the principal lor-  
dis of capes compeir, and than he gart bynd  
ther handis in iryn chengeis be cause of the  
trason th. thai committit contrar ther natie  
cuntre. and syne he send ane certan of them  
to be put in preson in the toune of theane, and  
ane vthyr certan to the toune of calles, than  
eftir that he hed put ordour to the maist vrgēt  
byssenes of capes, he departit and past to the-  
ne and to calles to gar exsecut iustice on the  
conspiratours of capes, quhar he gart strik the

## THE COMPLAINT

heydis fra them of capes that var in preson in  
 theane and syne past to calles to gar exsecut  
 iustice on the remanent, he beand ther aryuite  
 he gart bryng furth the presoners to be iusti-  
 fied, at that samyn instant hour the senat ande  
 faders conscript of rome send ane post in  
 messlage vith ane closit vryting to fuluius flac-  
 cus charge and hym to be mercyful and nocht  
 ouer rigorus in exsecutione of his iustice. he  
 heband suspitiōe of the continue of ther vry-  
 tingis and als heffand ane feruent affection:  
 to puneis tratours, he resauit the vryting in his  
 kar hand, and vald nocht apin it nor reid it  
 quhil the boreau hed strikyn the heydis fra  
 the presoneris of calles quhilkis hed conspy-  
 rit contrar capes, this exsecutione of iustice  
 beand endit, he apnit the vrytingis and estir  
 that he hed red the continue of it, he said to  
 the post, my frend this vryting is cum ouer lait  
 and behynd the hand, of this sort the traturs  
 of capes var punest. for this nobil consul ful-  
 uius flaccus gart sla 25 of the maist nobillis of  
 capes. Sikklik gif ther be ony of the tounis vil-  
 lagis or castellis of scotland that hes randrit  
 the to be subiectis til ingland be trason i vald  
 god that fuluius flaccus var diligat iuge to pu-

neis them as he punest the conspiratours of capes, for the forsaide fuluins flaccus gat as grit commédatione for the extreme iustice that he gart exsecut on trefonabil tratours, as he gat for his vailzeantnes quhen he conquest the tounne of capes fra annibal.

¶ Ther is ane vdir exempil of the punitione of traturs as thucidides the historien greik rehersis in the xv cheptor of his fyrst beuk, quhen paufanias quha hed commissiōne of the armye of the lacedemoniens quhen he past to defend hellespont he vas depriuit of that dignite be cause he hed intellegens vitht the enemeis of greice than he beand depriuit he of ane profound maleis departit fra lacedemonia and gart the pepit-beleif at his departing that his purpos vas to pas to hellespōt to be ane sodiour for the deffens of that cuntre be rason it vas ane of the subiectis of rome. bot notheles his purpos vas to pas to the kyng of meid quha vas mortal eneme to al greice in hope to conueen and accord vitht the said kyng of meid contrar the greikis. thā to mak his traison mair patent, he send ane certan of presoners of meid to the kyng and he gart the bruit gang that thai presoneris hed

## THE COMPLAINTE

eschapit & brokyn the prerson cōtrar his vil,  
the quhilk prersoners he hed conquest of be-  
for furth of the cite of bizāte quhen the kyng  
of meid hed left them in garnison to kep the  
said cite fra the grekis & also he vreit ane let-  
tir to the kyng of meid as eftir follouis.

¶ Pausanias duc of spart, to the kyng xer-  
xes salut, i hef send to the thir prersoners the  
quhilk i hef conquest in fair and honest vey-  
ris, contrar the quhilk present i hef send to the,  
to that effect that i maye conquies thy loue &  
thy fauoir, and als i am of ane intencion to  
spouse thy dochtir gif it be thy pleseir there  
for gif thou vil consent to this mariage i sal  
put al greice in thy subiectione the quhilk i cā  
do rytht eysylie sa that i can hef intelligence &  
familiarite vith the. quhar for gif thou be cō-  
tent of my desyre, thou sal send ane of thy  
maist familiaris to communicat mair ample  
of this byssynes. Quhen exexes hed red this  
vryting of pausanias he send ane ansuer, in  
vreit vith ane of his familiar frendis callit ar-  
tabasus to quhome he gef commissiōne til ac-  
cord vith pausanias. this vas the tenor of ex-  
exces vryting. Kyng exexes of meid to pau-  
sanias salut, i thank the of the pleseir and be-

besice that thou hes dune to me in the sendyng hame the personers quhilk thou conquest in my cite of bezance, the quhilk nor myne sal neuer forzet quhil ve dee. i exort the that thou be solist nytht and daye til exsecut and to fulfil thy promes and i sal nocht spair gold syluyr nor men of veir to be at thy command, and as to my dochtyr i assure the th'asche sal bethy spousit vyf, thou sal gif credence to this berar artabasus, quha is my secretar and my speciale frend. Quhen pausanias hed resaut this vryting fra exerxes kyng of meid he begā euere day to prattik his intent contrar the grekis and als he be cam familiar vitht the barbariens the quhilk familiarite vas occasione that the grekis tuke ane real suspetione and ane vehement imaginatiōe of his cōiuratione and conspiratiōe. quhar for til eschaip the danger and domage that myht succede fra his trason, the ephores of lacedemonia send ther sergent to summond hym to compeir in the toune of spart vndir the pane to be reput rebel and enemye to grece. thā he beleuād to keip hym fra ane gritar suspetione and als he fand hope to purge hym of al crymes, throcht giftis and moneye that

## THE COMPLAINT

he thocht to distribut among the senaturis of lacedemonia, he past forduart vitht the sergent to the toune of spart. than incontenent the ephores constitut hym presoneir for the ephores of lacedemonia var of sa grit authorite that thai mycht constitut and compel ther kyng or ther duc to be presoneir. the senaturs & inhabitaris of spart, hed nocht sufficiēt probatione to condamp hym, therfor thai dred to exsecut vengeance on hym be cause he vas discendit of hie geneologie and of the blude ryal of lacedemonia, and als he vas of hie dignite. at that instāt tyme he hed ane domestik seruitour quhilk he hed abusit carnalye lang of befoir in his youtheid quhilk seruitur hed borne the last vrytingis that he hed vrytin to artabasus the secretar of kyng exerxes than this seruituir persauand that nane of the messengers that hed past of befoir vitht vrytingis to artabasus returnit agane vitht ansuer he heffand dreddor of his auen lyif, he apnit the vrytingis to red the tenor of the. quhar he gat the samyn thīg i the quhilk he suspectit & doubtit of hefor, that is to say quhou that pausanias vrit to artabasus to resais his vrytingis & ther esur to sla the messenger, this said seruitur

brocht the vrrtingis to the ephores of lacedemonia the quhilk vrrting maid the traison of pausanias manifest, zit nochtheles thai vald nocht exsecut punitiōne quhil that the verite of his cryme var mair manifest, than be ane subtile cauteil thai gart pausanias seruitur pas to the tempil to tak gyrtht and protectiōne as dois ane trespessor that hed committit cryme in ald tymes, it vas vsit in greice that ane seruand that offensit his maister vas punest be the iugis as ane trespassar that hed committit cryme. and syne thai gart ane of ther familiaris aduerteis pausanias quhou that his seruitur hed tane gyrtht in the tempil for sum cryme that he hed committit, and als thai hed gif sufficient informatione to the seruitur of pausanias quhou he suld vse hym touart his maister. than the ephores past to the samyn tepil and hid them in ane secret place be hynd the curtingis of the tempil to that effect that thai myrht heir the vordis and communicatiōnis that vas to be spokyn betuix pausanias and his seruitur. Pausanias beand aduertest of the presonyng of his seruand past incontenent to the tempil to inquiryre his seruitur of the cause of his cummyng to gyrtht in that

## THE COMPLAINT

said tempil. his seruituir ansuert, schyr i hed  
suspitione and dred my lyif be cause that the  
messengeris that 3e send of befoir to xerxes  
returnit nocht agane, therfor i apnit 3our vry-  
tingis quhair that i hef fundyn the thyng that  
i doubtit, quhairfor i meruel that 3e haif vry-  
tin to gar sla me, considerand that i hef been  
ane faithtful seruituir, and 3e vait veil that i  
hef kepit 3our consel in secret of al 3our bys-  
sines that 3e hef vrocht vitht kyng exerxes  
contrar the grekis. therfor 3e hef committit  
ane onhumain act i sa far as 3e vald gar sla me  
for my guide seruice. pausanias ansuert say ad,  
my fréd it is of verite that thou says, sic thing  
i did throcht ane suspetione that i tuik of the,  
quhairfor i pray the to perdone me and heir i  
sal mak ane promest hat i sal euer be ane faithe-  
ful maister to the, and i sal recompens the for  
thy grit faithtful labouris therfor i pray the to  
depart incontinet and pas to artabafus and  
to declair til hym be tong quhou that i am  
rytht solist to fulfil the promes that i maid til  
his maister xerxes, the quhilk i beleif sal cum  
til ane gude fyne rytht haistylie. the ephores  
that stude be hynd the curtynis knauand and  
herand the manifest trason of pausanias thai



gart hym dee in presone & ther eftir thai gart  
cast hit body in ane cauerne quhar that the vse  
was to cast the carions of comdampnit trans-  
gressouris and sa pausanias was recompensit &  
reuerdit for his trason that he committit con-  
trar his natiue cuntre.

After is ane vthir exempif of the punitione *Samuel.*  
of trason in the fyrst cheptor of the secōd beuk *cap. 2.*  
of samuel quhen the philistiens faucht in ane  
battel contrar the childir of israel quhar that  
kyng saul was slane on the mōtan of gelboye.  
at that tyme ther departit ane yong man of the  
amalekytes blude fra the camp of saul quha  
presentit hym on his kneis befoir dauid. than  
dauid said til hym. quhar fra art thou cū' pre-  
sentlye, the yong man ansuert, i am cum fra  
the camp of Israel, dauid said til hym i pray  
the that thou declair to me al the nouelles of  
the battel, the yong man ansuert, the pepil ar  
fled fra the battel and ther is ane grit nūmer  
of the pepil deid, & als saul and his sone ieho-  
nathan ar dede. dauid said to the yong man  
that brocht the nouelles, quhou knauis thou  
that saul and ieonathan his sone ar dede, the  
yong man ansuert, quod he be chance i arry-  
uit on the montan of gelboye quhar i beheld

## THE COMPLAINT

saul leynād on his speyr than he lukit be hynd  
 hym sayand to me, quhat art thou, to quhome  
 i ansuert, i am ane amalaket. than be said, i  
 pray the to sla me for mellancolye hes assail-  
 zet me, bot notheles my lyif is 3ie in my bo-  
 dy, than i past and i sleu hym be cause that i  
 kneu that he culd nocht eschaip vitht his lyif,  
 and i tuke his croune fra his hede and his bra-  
 scheletis fra his armis the quhil kis i haif bro-  
 chit heit to the. than dauid lamentit hauyllye  
 the dede of saul and of his sone iehonatan &  
 the slauchtyr of the grit numer of pepil that  
 var slane, than esfir his dolorus lamentatione  
 he said to the 3oung man that hed brocht hym  
 the nouuellis. quhy dred thou nocht to put thy  
 handis in the vnēt kyng of the lord. than da-  
 uid callit on ane of his sodiours and gart hym  
 sla that 3ong man in his presens, sayand thy  
 blude sal be on thy hede for thy mouthit hes  
 testifet contrat thy self quhen that thou con-  
 fessit that thou sleu the vnēt kyng of the  
 lord, of this sort this 3oung man vas punest  
 for the slauchtyr of kyng saul. Ther is ane  
 vthir exempl of the punitione of trason as is  
 vrytin in the fyft be cheptor of the secōd beuk  
 of samuel quhen that rechab and banach his

*Samuel.*

*ea.*

5

brudir entir in the house of isboseth the sone  
of kyng saul & thair thi strak hym trocht the  
fyft ryb of his syde vitht ane dagar, quhen he  
vas slepand in his bed, and ther eftir thai cuttit  
his hede fra his body & brocht it to dauid til  
ebbron sayad behald heir the hede of isboseth  
the sone of kyng saul thy mortal enemye, the  
lord hes tane vengeance on kyng saul and on  
his seid, dauid anfuert to rechab and baanach  
and said, syklik as the lord quhilk delynerit me  
fra tribulatione is lyuand, and als syklik as i  
gart sla hym that brocht me the nouuelles of  
the dede of kyng saul, be mair rytht i suld gar  
sla them that hes slane the iust isboseth quhe  
he vas lyand slepand in his bede. than kyng  
dauid gef command til his souldiours to sla re-  
cha b and baanath, than the souldiours at da-  
uid commad fyrst cuttit the feit and the han-  
dis fra the tua tratours that sleu isboseth in  
his bed and sync hangit the baytht on ebron  
hil of this sort traturs suld be ay reuardit quhe  
thai comit trason cotrar ther prince. Ther is  
ane vther exepil of the punitiōe of tratouris  
that betrahis ther natyf prince quhe the cruel  
veytris var betuix. darius kyng of perse and  
grit alexander of macedon, ther vas ane captā

## THE COMPLAINT.

of kyng darius quha vas verra familiar & in  
 grit fauoir vitht darius callit beffus quha fleu  
 his maister kyng darlus in hope to get ane  
 grit reuard fra kyng alexander. kyng alexader  
 cam at that instant tyme quhen darius vas in  
 the agonya and deicht thrau troch the mortal  
 vondis that he hed refaut fra beffus his serui  
 tuis than alexander maid ther ane solempnit  
 vou to reuenge the trason committit be the  
 said beffus than ge gart his sodiours serche &  
 seike beffus quha vas gottyn in the forest and  
 vas brocht and led bundyn in ane chenze be-  
 for kyng alexender this nobil alexander gart  
 his sodiours pul doune the crops of the green  
 treis and ther eftir tha bad his tua armis vitht  
 cordis to the crops of ane of the treis and he  
 gart bynd his seitto the crops of the tothir tre  
 & than gart lat louse the crops of the rua treis  
 and tha sprang vp ryght of ther ald fasson &  
 in the ryling vp thai dreu the body of beffus  
 in peces of this sort beffus vas reuardit for his  
 trason committit contrar his ryghteous prince  
 Ther is ane exepil of the trason that ane blac  
 iacopyne frere comittit contrar henry the se-  
 uynt of that name the toun of florens vald  
 nocht obeye to the empir. quhar for the said

Empriour, Henry brochtane grit armye to sei-  
ge the toun of florens than ane blac iacopy-  
nefrere gatane grit some of moneye fra the  
florentynis to tak on hād to sla the empriour  
be cause this said frere vas familiar vitht the  
said empriour. than he trocht auereis he poy-  
font the host of the sacrament vitht poyson  
ther eftir that nobil empriour past to resais  
the body of god vndir the forme of brede and  
as soun as he hed resaut it i his moutht his  
body begā to suel and sa he decessit. The veri-  
te of this trason vas persaut be the phicisians  
and medicinaris quhar for the men of veyr of  
this nobil empriour gart quartyr that falsfre-  
re betuix iiii hors and sa he vas reuardit for  
hit trason. There is diuerse vthirs exēplis of  
the myscheif that god sendis on cōspiratours  
there for i exort 3ou my thre sonnis that gyf  
ony of 3ou hes saltit contrar 3our comōt veil  
throucht ignorance or abusione that 3e cor-  
rect 3our selfis than god sal be 3our frend.

# THE COMPLAINT

*Whow the thrid/one of this fayr lady callie  
laubir answert vitht anelamenta-  
bil complaynt.*

XV.

Chap.

VX.

**O** My dolorus mother, quhilk sum ty-  
me aboundit in prosperite and nou  
thou art spulzet fra al felicite, trocht  
grit affliction of langorius tribula-  
tione i resair thy repreif in paciens  
for ane correctione, and nocht for ane inue-  
ctyf dispyit, i knau that thy complaynt is  
nocht disrafonabil nor vitht out cause zit noch  
theles my displeisr is v ondir bittir i sa far as i  
hes bayt hit the damage and the reproche of  
thy myscheif the quhilk i deserue nocht til  
hes be rason of my innocens. Allace the ad-  
uersite of ane innocent is mair nor cruel quhe  
he induris punitione for ane cryme that ane  
transgressor committis. i may be comparit to  
the dul asse in sa far as i am compellit to bayr  
ane importabil byrdyng, for i am dung and  
broddit to gar me do & to thole the thing that  
is abuif my pouer. allace i am the merk of  
the but cōtrar the quhilk euere man schutis ay

rous of tribulatione allace quhou is iustice  
sa euil trettit quhilk is occasione that euere  
man vsis al extreme extorsions contrar me  
as far as ther pouer can exsecut allace ilau-  
byr nycht and day vitht my handis to neu-  
reis lasche and inutil idil men, and thai recō-  
pens me vitht hungyr and vitht the sourd. i  
susteen ther lyif vith ttrauel & vitht the suet  
of my body, and thai persecut my body viths  
oultrage and hayrschip quhili am be cū ane  
begger. thai lyf trocht me and i dee trocht thē  
allace o my natural mother thou repreis &  
accusis me of the faltis that my tua brethir  
committis daly, my tua brethir nobilis and  
clergie quhilk suld defēd me tha ar mair cruel  
contrar me nor is my ald enemes of ingland.  
tha ar my natural brethyr bot thai ar my mor-  
tal enemes of verray deid. Allace quhou can  
i tak paciens cōsiderād that ther can na thing  
be eikkyt to my persecutione bot cruel dede.  
i'dee daly in ane trāse trocht the necessite that  
i hef of the gudis that i van vitht my laubys,  
my cornis and my cattel ar rest fra me, i am  
exilit fra my takkis and fra my stedyngis, the  
malis and fermis of the grond that i laubyr  
is hychtir to sic ane price that it is fors to me

## THE COMPLAINT

& vyf and bayrus to drynk vattir, the tey ndis  
of my cornis ar nocht alanerly hychtit abu-  
fe the fertilite that the grond maye bayr, bot  
as veil thai ar tane furtit of my handis be my  
tua tirror brethir. and quhen i laubyr be mar-  
chandres or be mecanik craftis i am compellit  
to len and to fyrst it to my tua cruel brethir,  
and quhen i craif my dettis quhilk suld suste-  
ne my lyif, i am boistit hurt and oft tymis i  
am slane ther for lauberaris to burtht & land  
and be see burd, thai indure daly sic violence  
that it is nocht possibil that esperance of releif  
can be ymagynit for ther is nay thing on the  
lauberaris of the grond to burtht and land bot  
arrage carage taxationis violent spulze and al  
vthyr sortis of aduersite, quhilk is on mereiful-  
ly exsecut daly. the veyr is cryit contrar in-  
gland, bot the actis of the veir is exsecutit con-  
trar the lauberaris and consunnis ther mise-  
rabil lyif. O my natural mother, my cōplaynt  
is hauy to be tald, bot it is mair displeand to  
susten my piteous desolatione. i am banest fra  
my house, i am boistit and māniest be my frē-  
dis, and i am assailit be them that suld defend  
me, the lauberaris ar ane notabil membyr of  
ane realme, vitht out the quhilk the nobillis



& clergie cā nocht sustene ther stait nor ther  
lyif, 3it nōtheles thai ar bayht be cū my mor  
tal enemeis, the quhilk wil be the final euerfio  
ne of ther auen prosperite. therfor i may com  
pair them til ane man in atie frenyse quhilk  
bytis his auen mēbris vitht his techt, throuch  
the quhilk his body he cūmis consumit, the  
romans in ald tymes prouidit prudentlie for  
the deffens of the comont pepil cōtrar the no  
billis, the senat and al vtheris of grit stait or di  
gnites and cōtrar ther extorsions for thai in  
stitut ane nobil man of office callit tribunus  
plebis quha deffendit the fredum and liberte  
of the comont pepil contrar the crualte of the  
hie senat or ony vthir grit man of grit stait.  
bot allace it is nocht nou of that sort vitht me  
for i am left desolat vitht out supple or deffēs  
amāg the hādīs of vrangus oppressours quhilk  
professit them to be my brethir and defendou  
ris for i indure mair persecutiōne be thē nor  
be the cruel veyr of ingland, for my takkisfey  
ding and teyndis ar nocht alanerly tane fra  
me or ellis hychtil til ane onrasonabil price  
bot as veil i am maid ane slane of my body to  
ryn and rashe in arrage & carraige, ther fori  
am constrenget to cry on god for ane ven-

## THE COMPLAINT

geance contrar them for the importabil affli-  
 ctione quhilk thai constrenge me til indure  
 the quhilk i beleif sal cum haistly on them  
 be the rycht iugement of god, conformand  
 to the vordis of the prophet, propter mise-  
 riam inopum & gemitum pauperum nūc ex-  
 urgam dicit dominus that is to say be the ex-  
 positioe of the doctōris. for the misere of mi-  
 stirful men, and for the vepying of pure  
 men, the diuine iustice sal exsecut strait pu-  
 nitione. therfor thir potestatis and men of  
 flait that dois extorsiois to the pure pepil thai  
 hef mistir to be verra var and to abstrak them  
 fra the violence quhilk tha parperat on the  
 pure pepil, for it it to be presumit that the la-  
 mentabil voce and cryis of the affligit pepil  
 cōplenāt to the hauyn vil moueto pitie the ele-  
 mens of the maist merciful and puissant di-  
 uyne plasmator the quhilk trocht his eternal  
 iustice, vñ succumb in confusione al violent  
 vsurpatours, quhilkis parperatis sic cruel ini-  
 quiteis on the desolat pure pepil. Therfor (o  
 thou my mother) sen i am in danger of the  
 deith and disparit of my lyif, necessite pulsis  
 and constrenzes me to cry on god and to de-  
 sire vengeance on them that perscūtis me, in

hope that he vil releif me or els to tak me  
furth of this miserabil lyif, for the ingratitude  
of my tua brethir, ther dissolutione, and the  
mysknaulage of god, and ther disordinat mis-  
gouernance, is the cause of my impatiēcs, and  
cause of al my afflictione, for as ther euil cō-  
quest reches multiplies, ther disordinat pom-  
pe and ther delicius ydilnes vitht mis-knau-  
he of god augmentis, quhilk is occasiōe that  
tha ar ambitius in ther stait, couetuse of gudis  
and desirus to be gouernouris of the realme, i  
tuld hef said misgouernouris of the realme,  
the quhilk folisful affectiōis vil be ther auen  
confusiōe quhen god pleyis, be rason that  
nane of ther verkis ar cōformād to the cōmād  
of god. bot al the mānecsing that is maid to  
thē nor 3it the grit promes that is maid to thē  
be the holy scripture altris nocht ther couety-  
se desyre, therfor tha may be comparit to the  
edropic the quhilk the mair that he drynk the  
mair he hes desire to drynk. my tua brethir  
nobillis and clergie ar in sic melancole be cau-  
se that i complein and murmyr is ther crualte  
bot 3it nane of thē decistis fra the vice quhilk  
gūis me occasiōe to murmyr. it is nocht pos-  
sibil to gar extorsione be vitht out murmur

## THE COMPLAINT

nor murmur, to be vitht out rumour, of the  
 pepil nor rumour to be vitht out diuisione, &  
 diuisione vitht out desolatione and sklandyr,  
 therfor my ipaciēs suld be supportit be cause  
 that the occasiōe of it hes suppedit my rason.  
 o my desolat nother thou suld nocht reproche  
 al thy thre childir in general bot rathere to re  
 proche sa mouy in special that ar occasiōe of  
 thy afflictione. thou vait that ane man vil ha-  
 ue childir of deferent conditionis sum gude  
 and sum euil the patriark iacob hed tuelf son  
 nis of the quhilk his 3ongest sone bēiemyn  
 vas indole and innocēt and Iosept vas faitful  
 and merciful, and ruben vas pieteabil and  
 humain, and the tothir nyne brethir var cruel  
 and dissaitful, quhen thai condampnit there  
 brothere Iosept to dee in ane cesterne, & the-  
 re estir thai sellit hym to the egiptiens to be  
 ane sklaue. Sikklik amang al sortis of pepil and  
 amang al facultes and staitis, there is sum gu-  
 de and sum euil, and fyrst ro speik of the def-  
 ferēs of kyngis, dauid that roial prophet, vas  
 ane holy kyng, and kyng saul vas cruel & vi-  
 cius, and amang the staitis of preistis matha-  
 thias vas gude, and obnias vas euil, and amāg  
 the staitis of prophetis daniel vas gude, and

balaam was euil, & among the vedous, iudicht  
was gude, and Ihesabel was euil, among the pa  
stoirs and hirdis, abel was gude and abimelech  
was euil, among the staitis of reche men Iob  
was gude and nabal was euil, and among th  
religion of the apostolis Sanct petir was gudee  
and iudas was euil. ther for o my dolorus mo  
ther thou erris in thy accusatiōe, in sa far as  
thou makis na acceptiōe of personis nor put  
tis defferens betuix qualites of conditionis of  
men. it is concludit be al lauis, diuyn and  
humain, that euere person sal bayr his auen  
birding, and that euere person sal be commen  
dit or detestit efferand for his conuersatiōe.  
therfor thou suld nocht condamp innocentis  
and trangressouris baytht to giddir, sic puni  
tiōe excedis the limitis of discretiōe and of  
iustice. it is vrytin in the 7 cheptor of genesis  
that god sauit locht and his famile be cause of  
there obediens quhen he distroyit the vicinis  
pepil of sodome and gomore. O my velbelo  
uit mother, thou knauis that i am innocent  
of thy inuectiue accusatiōe, and that my tua  
cruel brethir ar the cause of thy desolatiōe,  
& of my distructiōe. for i am sa violētly ouer  
set be them, that throcht pouerte of gudis and

trocht debilitie of my persone, i can nothir do  
 gude to my frendis nor euil to my enemies.  
 quharfor i exort the til altir thy seueir accu-  
 satione in ane cheritabil consolatione. there  
 is ane prouerb that sais, parce sepulto, that is  
 to saye, spair hym that is in his sepulture this  
 prouerb maye be applyit to my dolorus for-  
 toun, for i maye be comparit til hym that is  
 dede in his sepulture considerand that ther  
 can be na dolour eikit to my aduersite, except  
 cruel deith. there for thou suld abstrak thy  
 inuectiue reprocha, quhilk is rather, eualte  
 nor correctione, conformand til ane adagia of  
 ane of the seuyn sapientis of rome callit mi-  
 nus publicanus that said, crudelis in re aduer-  
 sa est obiurgatio. Allace my deir mother thou  
 consideris nocht quhou that my brethir ar be-  
 cum onmerciful tirrans touart me. iam hal-  
 dyn be the vlgar pepil for there songest bro-  
 ther, bot i am there eldest brother in verra  
 deid. for i vas gottyn and borne lang befor  
 the, and it vas i that first instituit there facul-  
 teis. for the pollice that vas inuentit be me &  
 my predecessouris eftir the creatione of the  
 varld his procreat the stait of my brethir. the  
 faculteis and the begynnyng of nobillis and

(piritualite hed bot pure lauboraris to there  
predecessouris. bot nou sen thai ar cum to stait  
and digniteis trocht me, thai ar be cum ingrat  
and lychtleis me. my tua bretfir professis  
them to be gentil men, and reputis me and al  
lauberaris to be rustical and inciuite ondantis  
ignorant dullit flauis. thai vil nocht consider  
that al there gentreis hes procedit and discein  
dit fra me, ther for quhair thai compt the de-  
greis of there genologie, thai suld fyrst begyn  
at adam oure foir father and quhen thai pry  
de them and ascribis in there reches faculteis  
or digniteis, thai suld fyrst begyn at the suc-  
cessouris of ouer foir father Adam, quhilkis  
war lauberaris of the grond and be there pru-  
dent inuention and pollice hes procreat the  
stait that thai posses ther for thai haue na cau-  
se to gloir in them seluis bot rather thai suld  
gloir in me and in al lanberaris of the grond  
quhilkis war fundatouris of al there triuphad  
prosperite. bot there affectione and there va-  
ne ignorant consaitis garris them ymagyn &  
belcif that there predecessouris and al there  
nobillite and digniteis hes discedit fra the an-  
gellis and archangellis & nocht fra ouer foir  
father adam quhilk is the speciale cause that

## THE COMPLAINT

thai lyche the lauberaris that fundit the. i  
 meruel that thai considir nocht the gentris &  
 genologe of kyng dauid that hed ane pure  
 scheiphird til his father. tulius hostilius the  
 thrid kyng of rome was the sone of ane pure  
 lauberar of the grond. tarquinius priscus the  
 fyist kyng of rome was the sone of ane pure  
 marchant, varro that prudent consul and di-  
 ctatur of rome was the sone of ane flaschar.  
 the vailzeant consul of rome perpenna quha  
 reuengit the slauhtir of crassus was the sone  
 of ane pure greik marcus cato was the sone of  
 ane pure man of tuscan. the philosophour so-  
 crates quhilk was iugit to be the maist prudent  
 man in the vniuersal varld, was the sone of ane  
 pure mā callit sophomistis quhilk was ane gra-  
 uer of imagis of marbyr stone, and his mother  
 was ane meyd vyf. euripides was the sone of  
 ane pure mā that sellit frut & eirbis. demostre-  
 nes that prudent duc of athenes was the son  
 of ane pure marchant that sellit ald knyui.  
 agathocles kyng of cecil le was the sone of a  
 pottar that formit clay pottis. marcus tulius  
 cicero was the sone of ane pure lauberar of  
 arpyne. quhar for i meruel of the vanete of  
 my tua brethir that ascribis and professis th



gentil men be successe of ther predecessour  
 ris. and thai vil nocht considir that the stok of  
 the fyrst genologe of al the nobillis that hes  
 bene sen the varld began hes been pure lau-  
 beraris and mecanik craftis men, therefor it is  
 grit abusione to them to gloir in there nobil  
 blude, for i trou that gif ane cirurgyen vald  
 drau part of there blude in ane basyn it vald  
 hef na bettir cullour nor the blude of ane  
 plebien or of ane mecanik craftis man. the va-  
 ne gloir that my tua brethir takis in sic vane  
 gentilnes is the cause that thai lichtlye me-  
 rocht the quhilk arrogant mynde that thai  
 hef consanit thai mysken god and mā, quhilk  
 is the occasione that i and thou sal neuyr get  
 releif of our afflictioe. quharfor i pray to god  
 to grant them grace to ken them selfis, for as  
 lang as thai ken nocht them selfis thai sal ne-  
 uyr ken god nor sit sal hefpitie of pure affli-  
 git pepil, the quhilk misknaulege of themself  
 and of god sal be occasione of there auen ru-  
 uyne bot gif thai correct them selfis haistyie.  
 O my dolorus mother, this prolix lamenta-  
 bil complaynt procedis fra ane affligit hart,  
 quharfor i exort the to mettigat thy inuecti-  
 ue vehement accusatiōe, and to considir the

## THE COMPLAINT

verite of my innocens. the prudent sen-  
 gyuis cummand to repreif vitht out iniure,  
 and to loue vitht out flattery, bot thou pafsis  
 the liuitis of bayth thir documentis for thy  
 vordis ar verra iniurius vitht out perspectio-  
 ne to the verite thou accusis me ouer rigou-  
 rouslie of conspiratione and trason, thou kna  
 uand veil that trason is neuyr generit nor in-  
 uentit in the hartis of the pure comontis, &  
 quhou beit that there ignorance culd gar the  
 cansaue ane grondit maleis contrar ane prin-  
 ce that hes perpetrat exactionis on the pepil,  
 zit notheles thai hef nothir prudés nor knau-  
 lege til conuoye and til exsecut ony point of  
 trason. there for quhen the committaris of tra-  
 son ar tryit furth, it sal be fundyn that i and  
 al vthir of my faculte sal be clene and inno-  
 centis of that foule cryme, be rason that it is  
 nocht possibil that ane pure man can haue  
 oportunitie til exsecut ane traisonabil act con-  
 trar ane prince be cause of sa'mony difcil im-  
 pedimētis that maye impesche hym, as pouer-  
 te dreddour ignorance and nocht hefand fami-  
 liarite vitht ane prince, and the perellis & dan-  
 gers that maye succed fra coniurationis ar  
 vondir grit nocht alanerly in the conuoyng

and in the diuising diuerse consaitis to bring  
there purpos til effect, bot as veil the dangeir  
and perrel is as grit in the exsecutione of it  
and na les dāger and perrel esir that it be ex-  
secut therefor i think that ane pure man can  
commit na trason contrar ane prince, bot gif  
that he vald haszard his lyif in ane disparit  
vilfulnes and quhar ony man takis hardynes  
to commit trason of that sort it is rycht seyn-  
dil sene that he eschapis the deicht in the pre-  
sent tyme of his exsecutione. ther for i can  
nocht beleif that ony person vil offir hym self  
til ane certan detht vil fully, for quhou beit  
that pausanias sleu philip kyng of macedon  
passand to the tempil quhar he hed ane thou-  
sand of his men of armis about hym in the  
presens of his sone and of his gude sone, zit  
noththeles that act culd neuyr hef been exse-  
cut hed nocht been that pausanias hed fami-  
liarite vitht kyng philip. and siklyk ane spang-  
zard of ane pure stait strak ferrand kyng of  
spāgze vitht ane knyf on the crag quhilk vou-  
vas nocht mortal zit noththeles this spang-  
zard culd nocht hef dune it, hed nocht been  
that he hed ane hardy hart and alse heffand cō-  
modite and tyme oportune to cōmit that act.

Miiij

## THE COMPLAINT

Siklyik anepreist of turque callit deruis schot  
ane bolt befor the port of tempil cōtrar basit  
quhilk was fathere to solomanuis the grit  
turk that ringis nou presētlye, that schot, sleu  
nocht basit bot 3it the exsecutiōe of that act  
culd nocht hef been vitht out hardynes and  
oportunitie, therfor O my desolat mother ve  
that ar pure lauberaris suld neuir be suspek-  
kit of trason, considerand that ve haue no-  
thir tyme, oportunitie, reches, credens, har-  
dynes, prudēs, nor familiarite vitht ane prin-  
ce, therfor al historiographours reherfis that  
al coniurations hes been exsecut be grit per-  
sonagis of ane realme or ellis be the familia-  
ris seruandis of ane prince. there for ve that  
ar pure comontis distitut of credit, prudens,  
and autorite, and nocht heffand familiarite  
vitht the maieste of ane prince, ve can hef na  
comodite of the necessair thingis that ar re-  
quirit to put ane trasonabil act til exsecutio-  
ne, for quhou beit that our ignorance vald  
gar vs consaue ane malicius intent cōtrar our  
prince, ve behufit fyrst to reueil it til diuerse  
men to gar thē be participāt vitht vs, troucht  
the quhilk reuelatione sum of them vald ac-  
cuse vs til our prince. for it is nocht possibil

to gar thre sum keip consel and speciale in cau-  
 sis of trason, for euere person hes sum frēd  
 that he louis as veil as hym self, and that frē  
 de hes ane vthir frende, and that tothir frend  
 hes the thrid frende, and the thrid frend hes  
 the feyrd frende and of this sort there intre-  
 pris is manifest, fra the quhilk succedis per-  
 dition of body and gudis. for there is nocht  
 mony men i this varld bot sum vil schau the-  
 re secret to ther brother, or to there compan-  
 yone, or to there vyfe or to there familiar ser-  
 uandis, and alsa indiscretione of sum coniu-  
 ratours causis there entrepris to be discour-  
 uert be there seruandis or childir troucht su-  
 spectiōne and coniecture that occuris quē  
 thir coniurators ar ouer ample and plane in  
 ther deliberatione of there purpos ande of  
 there entreprice in the presens of there seruā-  
 dis and childir, as is reherfit in the fyrst beuk  
 of titus liuius that quhen the sonnys of brutus  
 var makand ane sedicius pactione vitit the  
 imbastadours of tarquinus quhilk there fa-  
 ther brutus hed bannest fra rome, at that ty-  
 me ane seruand of the sonnys of brutus herd  
 al the pactione of the coniuratione the quhilk  
 seruad accusit them of trason to there fat-

## THE COMPLAINT

re brutus, and to the senat quilk was occasi-  
 one that brutus vsit extreme iustice on his tua  
 sonnis nocht heffand regarde to the pitie that  
 fathers hes touuart there natural sonnis, bot  
 rather he did preffer the public veil befor na-  
 tural loue quhen he gart strik the heydis fra  
 his tua 3ong sonnis. Sum tyme coniuration  
 is reuelit throucht facilnes of the cōiurators  
 that schauis there secret til ane voman or til  
 ony frēde that thai loue hartfully, as did ane  
 gentil man callit dinus quha was participant  
 of the coniuratione that philotes intendit til  
 exsecut contrar kyng alexander, this foir  
 said dinus reuelit his secreit til ane 3ōg child  
 that he louit callit nicomachus; ande nicoma-  
 cus reuelit that samyn secret til his brother  
 ciballinus. and ciballinus reuelit it til kyng  
 alexander quhilk was occasione that the con-  
 iurators suffrit the detht. Therefor (o my  
 dolorus mothere) thou may considir that the  
 defeculte of the comitting of trason is vondir  
 grit, and the perrel and the dangeir that succe-  
 dis is na les, quharfor grit men and alse the  
 familiaris of princis that coniuris, ar affligit  
 in there hart vitht ane thousand deffeculteis  
 or tha tak on hand til exsecute there entrepri

ce. than be mair rycht ve that ar poure comō  
tis can nothir hef oportunitie nor comodite  
to virk trason contrar our prince. and quhou  
beit that sū tyme ve resaue iniuris throucht  
exactions that ane euil gouuernit prince ex-  
secutis on the pepil, 3it nochtheles ve indure  
tha exactiōs patientlye and exsecutis no trai-  
sonabil vègeāce, be cause ve hef nothir knau-  
lage reches nor subtilite to conuoye<sup>it</sup> vs til ex-  
secut sic trason, there for quhen ve commit  
no traison our ignorance deseruis mair lo-  
uyng nor dois our prudens the maist cruel  
vengeance that pure comontis can exsecut cō-  
trar ane enil prince is to gar our vyuis & bayr-  
nis pray nycht and daye to send ane mischeit  
on hym and to send hym schort lyue dais &  
to send ane vthir gude prince in his place cō-  
formand to the prayer of sanct dauid in the  
108 psalme of his psalter qu hilk sais etenē oc-  
cidantur qui nosperturbant, fiant filij eius  
orphani, & episcopatum eius accipiet alter, as  
is contenit at mair lyntht in the psalme callit  
deus laudem, bot ve nor our vyuis and bayr-  
nis dar neuyr pray appynly to send sic ven-  
geance on ane euil prince in drede that sum  
curtician alege trason on vs and therefur to

## THE COMPLAINT

by our eschet. ther for ve praye for vengeance quhen ve ly doune at euyn, and quhen ve ryse in the mornynge. bot al the remanent of the daye quhēve happyn to cū in ony straynge companye, ve pray deuotly vithtane fetzet hart to saue his grace and to keip hym in lang lyue dais and in gude prosperite. as valerius maximus reheris ane exempl quhou there vas ane vyfe of syracuse i cecille quhilk prayt daly in the tempil in presens of the pepil to saue and to keip dionisius the kyng of cecille quha vas ane prince that committit mony exactions on the pure pepil. the deuotione of this ald vyif vas reportit io kyng dionisius quha culd nocht meruel aneucht of the gude mynde that sche hed touuart hym considerand that al the remanent of the pepil of siracuse heytit hym, to the detht for the exactions insupportabil that he exsecutit on the pepil. than to be satefeit of his admiratiōe he send for that ald vyif and inquirit hyr of the cause of the gude mynde that sche bure touuart hym, considerand that he neuymert nor deseruit sic kyndnes touuart hyr. the ald vyif ansuert to kyng dionisius, quod sche my souuerane prince i vse nocht sic de-

*Valerius  
maximus  
1. 2 ca. 6.*



notione to desir your lang lyif dais bot for  
ane grit rason as i sal reherse. i the begynnyng  
quhe i was ane 3ong damysel your gudscheir  
molestit the pepil vicht intollerabil exactions  
quhar for i prayt to the goddis of the tempil  
to schort his lyif dais, than sune ther eftir he  
was slane. than eftir hym succedit his sone  
quha was your father, and he did mair extor-  
sions to the pepil nor did his father, quhar-  
for i prayt to the goddis of the tempil to send  
hym schort lyif dais, than sune there eftir he  
was stikkit in his secret chalmir. and nou 3e  
succeed to your fatheris heretage and til al his  
vicis, for 3e commit dayly mair insupportabil  
exactions nor did your father or your gud  
scheir, quhar for i pray dayly to the goddis  
to send you lang lyif dais, for i vait veil sen  
that iniquiteis and vicis succedis gre be gre  
fra princis vicht augmentation of the samyrn,  
doutles i suspect that your successour sal be  
the master deuyll, there for i hed lenyr indure  
your exactions nor til hef ane var prince in  
your place. Of this sort (o my dolorus mo-  
ther) ve that ar comont pepil visis na vthir tra-  
son bot murmuris and bannis our prince se-  
cretlye quhe he gouernis nocht veil the real-

## THE COMPLAINT

me with iustice and punisshis transgression-  
 ris. And quhou beit that thou vald alege that  
 ve can nocht purge vs of trason in sa far as  
 ve hes tane assurance of inglis men, allace  
 thou suld nocht imput our assurance for tra-  
 son nor for ane cryme for thou vait veil that  
 ve that ar lauberaris of the grond culd nocht  
 resist the inglis men, for ve that hed our vy-  
 uis and barnis our cattel and corne and our gu-  
 dis in the boundis quhilk the inglis men pos-  
 sest violentlye, gart it be forle til vs to be assu-  
 rit or ellis ve hed losit al our gudis, and our  
 selvis til hef beene slane. for it is weil knauen  
 that sum of vs vald nocht be assurit in hope  
 that my tua brethir nobilis and spiritualite  
 vald hef defendit vs and til hef resistit our ene-  
 meis, bot sic vane hope that ve hed of my bre-  
 thers supple hes gart mony of vs be hareys  
 furcht of house and herbery quhilk is occa-  
 sion that mony of vs ar beggad out milt ar-  
 houtt the cuntre and there is nocht ane of vs  
 that ar hereyt be inglis me that caget othis eall  
 or steyding or kou or ox fra our tua bredit to  
 elp vs i this extreme pouerte, this veil consid-  
 rit (o my desolat mother) i suld empesche the  
 to iuge that the assurace that the pure comon

hes taine to procede of trason, cōsiderand that  
 necessite vas the cause of our assurance ther-  
 for doutles quhen the autorite & my tua bre-  
 thir passis in gude ordour to resist the inua-  
 sions of our ald enemeis, it sal be maid mani-  
 fest that the pure comontis that ar assurit of  
 inglis men thai sal preif as gude scottis men  
 eftir there qualite as ony scottis man of scot  
 land that vas neuyr assurit. bot nou at this do-  
 lorstyme ve ar constrenzet to be assurit the  
 quhilk assurance is bot ane dissimulatione,  
 tariand quhil the tyme virk ane bettir chāc-  
 and i think that our dissymilatiōe is nothir  
 cryme nor syn, cōsiderand as the bisynes  
 of the cuntre standis presentlye. for ane dis-  
 similatiōe that procedis nocht of ane astuce  
 intent suld be callit ane hie prudens rathere  
 nor dissymilatiōe. the dissymilatiōe of  
 that vailzeant romane iunius brutus cōquest  
 til hym mair reputatiōe and gloir nor did  
 his vailzeant actis that he committit quhen  
 he bannest the tirranyngis furth of rome  
 Titus luvius reherfis that tarquinius super-  
 bus the sext kyng of rome vas verra cruel cō-  
 trar them that var reput vise and prudent, &  
 also he perpetrat daly intollerabil exactions

*Titus li-  
 uius.  
 Libro. 1.*

## THE COMPLAINT.

*Valerius  
maxim<sup>9</sup>.  
li. 7. ca. 3.*

contrar the comont pepil . quhen euyrit vas  
reportit til hym of ony speciale person that  
vas reput prudent, he gart put that person in  
his beuk of proscritiōne quharfor 3oung iu  
nius brutus quha vas sistir sone to tarquin<sup>9</sup>,  
heffand dreddor to be slane be his oncle , and  
to tyne his patrimōe, he of ane prouidit myn  
de. dissimilit his prudens, & changit his out-  
uart verteous cōditions in actis of folye lyke  
ane natural fule, quhar for it vas beleuit be al  
the romans that he vas be cum frenetic and  
glaykit quhilk vas occasiōe that tarquin<sup>9</sup> vald  
nocht exsecut his crualte cōtrar hym be cau-  
se he iugit hym to be ane fule. iunius brutus  
conteneuit in his dissimilatiōe quhit on to  
the tyme that sextus tarquinus violet be for-  
se the cheist lucrecia the quhilk vile act gene-  
rit ane dispyit and ane racor vitht in the har-  
tis of the romans. than iunius brutus persa-  
uand the commotiōe of the pepil, he thocht  
it couenient tyme to leaue his dissimilatiōe  
and to practik his prudens, quhar for he past  
to the frendis of lucrecia and til diuerse othir  
nobil romans and gart them depone ane ser-  
ment that thai suld al concur and conuene to  
gidthir in ane purpose contrar the crualte of

tarquinius superbus. this serment vas veil  
maid & bettir kept, for btutus and the vail-  
zeand romans bannest tarquinius fra rome &  
al them of that surname quhilk vas occasiōe  
that the comont veil of rome returnit ingu-  
de prosperite. be this exemplis the pure comō  
tis of scotland that hes there vyuis bayrnis &  
there gudis lyand vndir the inglis mennis  
feit and hes na releif nor deffens to reuenge  
nor to resist the inglis mēs inuasiōs thai suld  
mesure and veye there auen forse, and gif  
thai fynd them sel fis sterk ancucht to defend  
them and there gudis contrar the inglis mē,  
in that cace thay ar oblist til haszard there  
lyisis and there gudis to deffend the cuntre  
quhou bei that thai get na supple of the auto-  
rite. and in apposit gif the pure comontis that  
lyis vithe in the inglis men handis be nocht  
of ane qualite to deffend nor to resist there  
enemeis thai commit na cryme quhen thai  
mak ane dissimulit assurance vithe inglis  
men, and to temptal the counsaits and vays  
that thai can iuge to be necessair to gar them  
be saue of body and gudis fra the crualte of  
idgland quhil on to the tyme that thai maye  
be ltryn that be the autorite to cum to resist the

## THE COMPLAINT

inglis mē. Quhar for i exort the (o my deso-  
lat mother) that thou imput nocht the assu-  
rāce of the pure comōtis to proceid of trason,  
bot rather that thou accuse my tua sophistic  
brethir quhilkis suld and culd hane rele-  
uit and restorit the to thy fyrst stait, for god  
knaus veil that i am innocent of thy accusa-  
tione, and the remeid of thy afflictione lyes  
nocht in my possibilitie.

*Quhou the affligit lady dame scotia answers  
til hyr zongest sowne ande quhou sche re-  
prochit hyr tua eldest sonnies for  
there neglegens in the defens  
of there comount veil.*

Chap.

XVI.



Thou my 3ongest sounne, callie  
 lauberaris to burgh ande land,  
 i vil nocht gyf eyris to thy excu-  
 sations nor to thy purgations,  
 be cause, as cicero writis in ane  
 orison, that na man suld be admittit to be vye-  
 nes in his auen cause. Noluerunt maiores no-  
 stri, hanc patere inimicitis viam, vt quē quis-  
 que odisset, enī testimonio posset tollere. emē-  
 tiuntur enim sepe in eos, quos oderunt. nor  
 git i vil nocht adhere to thy accusations con-  
 trar thy tua brethir, be rason that ane gilty  
 man suld accuse no man of cryme, as crist ihe-  
 sus hes gyffin ane exempl quhen the phara-  
 seis accusit ane voman that vas rane in adulte-  
 re, desirand his iugement quibiddir thai suld *Iohānes. 8*  
 stane hyr to detht conformand to the ald te-  
 stamēt, or gyf thai suld thole hyr to depart on  
 punceist, crist ansuert to the accusaris sayand,  
 he that is vitht out syn, sal cast the fyrst sta-  
 ne at hyr this exempl makkis manifest that  
 ane accusar suld be cleene but vice, ande alse  
 crist ihesus hes said in ane vthir passage to the  
 ypocritis that accusit pure synnaris quod he *Matth. 7.*  
 3e sal tak furtht ane grit balk furtht of 3our *Luce. 6.*  
 auen ee, ande there estir 3e maye tak furtht  
 ane litil strey furtht of 3our nychebours ee.

## THE COMPLAIN T

The poiet confermis this samyn purpos, sayand, that euerye man of this varld baris tua sakkettis vitht hym. the fyrst sacket hyngis befor hym, vitht in the quhilk ar contenit al the vicis that his nychtbour committis, ande the nyxt sacket hyngis behynd his bak, vitht in the quhilk, ar contenit al the vicis that his self committis. bot he can nocht see nor persauue his auē vicis be caus he seis nocht the sacket that hyngis behynd his bak, bot he seis his nychtbours falsis in the sacket that hingis befor hym vt nemo in sese tentat discende nemo. sed precedēte spectatur mantica tergo. There for (o thou my 3ōgest sounne) i refuse to gyfeyris or audiens to thy accusatiōs contrar thy tua brethir be rason that ane accusar suld be cleen or he accuse his nychtbour as cicero vritis. Accusare debent ij. qui nullo suo peccato impediūtur, quo facilius alterius peccata demonstrare possint. Nor 3iti vil nocht adhere to the accusatiōs that ony ane of 3ou hes contrar vthirs. Thy accusatiōne is vondir inuectyue contrar thy tua brethir, the fyfteen iunctyuis philipign's of cicero contrar anthonius, excedis nocht the accusatiōs ande calumniations that thou hes pro.

*Persens sa  
uic. 4.*

*Cicero de  
dignatio  
in vero.*



nuncit contrar them 3it nocht theles i disco-  
mend there crualte, ande i commend nocht  
thy accusatiōne for thou ande al thy seēt cal-  
lit lauberaris to burgh ande land, deseruis  
no les punitione, nor dois thy tua brethir no-  
bilis ande clergie. for gyf thou ande thy seēt  
hed as grite liberte, as hes thy tua brethir,  
doutles 3e vald be mair cruel, nor the vyld  
beystis of the desertis of arabie. the practie of  
this samyn is presently, ande euer hes been  
in tymes by past sen the varld began. for as  
sune as 3e that ar comont pepil ar onbridlit  
and furth of subiectiōne, 3our ignorance in-  
constance ande inciuiltie, pulcis 3ou to perpe-  
trat intollerabil exactions. for al the insurre-  
ctiōis, that euyr occurrit in ony realme con-  
trar the price & the public veil, hes procedit of  
the ignorāce & obstinatiōe of the comouit pe-  
pil. There for none of 3ou suld haue liberte  
bot rather 3e suld be daly dātīt & haldin i sub-  
iectiōe, be cause that 3our hartis is ful of ma-  
leis ignorāce variāce & incōstāce, for the maist  
part of 3ou al gyffis louyng tyl vicious men  
and 3e hald verteous men abhominabil and  
quhen 3e ar al conuenit to gydthir for the  
auansing of ane gude purpose, 3e cry & ber-

## THE COMPLAYNT

kis ilk ane contrar vthirs, that nocht ane of  
 you knauis quhat ane vthir sais ande quhen  
 3e hef syttyn ande berkit but ryme or rason  
 al the lang daye, 3e accord nocht nor cōdiscē-  
 dis prudently on ane substancial constāt pur-  
 pose. and he that is the maist cūmirsum cryar  
 ande maist obstinat contrar rason, 3e reput  
 hym for the maist prudent man of the real-  
 me. than quē he gois, al the leaue rynniss &  
 follouis hym, lyk the brutal scheip that vil  
 nocht pas throucht the slop of ane dyk for  
 the mannessing of there hyrd, quhil ane of  
 the verst of the flok, mak foir gait, than al the  
 leaue follouis. ande al this procedis of your  
 variance and inconstās i vait nocht quhiddir,  
 ane calme sey in vyntir, or the course of the  
 mune, or ane mysty mornyng in symmyr, or  
 the comont pepil, quhilk of them suld preffer  
 vthirs in variance. Cicero confermis this sam  
 myn purpos sayand. in imperitia multitudi-  
 ne est varietas, & inconstantia, & crebra tan-  
 quam tempestatum, sic sententiarum commu-  
 tatio. i hed leuyr hef the iugement ande con-  
 sultatione of ten prudent vyise men, nor til  
 hef al the visdome and consaitis that ane gri-  
 te mutiplic of comountis can pronounce. Ci-

*Cicero pro  
 domo sua.*

*Cicero pro  
 otancio.*

cetero confermis this samyn purpose. grauior  
 & validior est decem virorum bonorū pru-  
 dentia, quam totius multitudinis imperitie.  
 there is nocht ane mayr ignorant & ane mair  
 blynd thyng in this varld as is til adhere to  
 the iugement of the comont pepil quhilk hes  
 no thir consideratione nor rason, for al there  
 deliberations procedis of there fyrst apprehē-  
 sions. there for gyf the entrepricis of the co-  
 mont pepil cū mis tyl ane gude fine, fortune  
 deseruis mair lonyng nor dois there prudēs.  
 Siclyk as ane blynd man that passis in ane  
 myrk place quhar he hed neuir beene, & syne  
 eschapis fra ane hurt or fra ane fal. na vyis-  
 men vil saye that this blynd mā seis cleir, for  
 it vas chance that conuoyit hym and nocht  
 his een, for this cause the ciuil lauis deffen-  
 dis & forbiddis al monopoles and conuen-  
 tions of the comont pepil be cause the maist  
 part of them ar enil cōdicionet & ar obedient  
 to there apetitis and to there glaykyt affectiōs.  
 i can nocht conpair the comont pepil that ar  
 onbridlit, bot tyl onbeystis, that ar of ane var  
 nature nor brutal beystis. as ve maye see daly,  
 for brutal beystis keipis ane bettir ordour in  
 there beystly nature nor dois onbridlit co-

## THE COMPLAINT

*Cicero que  
sis iust. 5.*

moût pepil that ar dotit vitht rason. ve maye  
see be experiens. that horse nolt scheip dog-  
gis voluis lyons ande al vthir brutal beytis,  
ilk ane vil deffend there auen natur contrar  
the violens of vthir beytis, as cicero sais, be-  
stie pro partu suo ita propungnant, & vulnera  
excipiant, nullos impetus, nullos casus for-  
mident. Bot it is nocht siklyik amang the pe-  
pil for euerye man settis his felicity to distroy  
his mychtbour. Ande also the ondantit bru-  
tal beytys that hes there liberte on feildis &  
forrestis none of them eytis drynkis nor slei-  
pis bot quhen ther natural appetit requiris.  
nor the mail vitht the femmel cōmittis nocht  
the verkis of natur, bot in the saison of gene-  
ratione. bot the pepil that hes liberte kepis  
nocht sa gude regement, for thai considir no-  
thir the vertu of temperance, nor the vice of  
intemperance, bot rather subiectis them sel-  
fis to faciat ony sperk of the foul lust, that  
there disordinat sensual appetit prouokis the  
tyl ymagine as to eyt drynk and sleip abuse  
mesure at al tymis, contrar there natural ap-  
petit. ande also to commit fornicatione adulte-  
re homicide ande diuerse vthir extorsions &  
iniuris contrar there nychtbour, there for thai

deserue to be reput mair brutal, nor beyftis  
 that ar brutal of natur. Ande quhou beitt hat  
 sum of them applyis the to vertu quhen thai  
 ar haldin in subiection throucht the quhilk,  
 thai be cum industreus in policie ande in con  
 queffing of reches, be marchandreife or be  
 mechanyc craftis, or be lauboryng of the  
 corn landis or be fernife; 3it nochtheles, as  
 fume as ony of them, be sic honest industreus  
 ocupations, hes conquiest grit reches or here  
 tagis, thai be cum mair ambicius ande arro  
 gant, nor ony gentil man, sperutual or tempo  
 ral that ar discendit of the maist nobil barons  
 of the cuntre, ande there childir distitut of ci  
 uilite throucht the ignorace of there fathers  
 ande for falt of educatione ande eruditione,  
 thai be cum vane prodig ande arrogant, be  
 cause thai succed sa eyflike to reches vitht  
 out the fuet of there brouis or pane of there  
 body, nocht heffand regarde to the fyrst po  
 uerte of there predeceffours nor of the cald  
 hungir ande punirite that there fathirs and  
 mothers indurit in the conquessing of sic re  
 ches, ande gylsa beis that ony of the succes  
 fours of mecanycmer (that is to saye the suc  
 cessours, of lauberaris to burght ande land)

## THE COMPLAINT

be promouit til ony stait abuse there faculte,  
 as to be seruandis to men of autorite, or to be  
 courticians ande officiaris to princis, or zit to  
 be promouit to benefeissis or tyl ony vthir  
 digniteis abuse there qualite than arrogan-  
 ce makkis ypocryse manifest, conformand til  
 ane addagia of ane of the seuyn sapientis cal-  
 lit mimus publicanus qua said. lapis index au-  
 ri, aurum hominum. for it is the nature of  
 the comont pepil (beand ascendit in dignite  
 abuse there faculte) to mysken them selfis  
 there frendis ande there familiaris. There is  
 nocht ane mair odius thyng in this varld as  
 quhen the successour of ane indigent ignorat  
 mechanyk lauberar ascendis tyl ony dignite  
 abuse his qualite, for incontinēt estir his pro-  
 motione, he myskennis god ande man. aspe-  
 rius nichil est humiliꝝ cū surgit in altum. Ti-  
 tus liuius reheris ane passage conformand to  
 this samyn purpose. Barbarici animi est cum  
 fortuna mutare fidē. there is sum of thir me-  
 canyc pepil heffand superflu prosperite, that  
 refusis the genologie of there fathere ande mo-  
 there and also refusis there surname, and cla-  
 mis to be of the blude of nobilis ande gentil  
 men, than quhen thai ar repute be the vulga

ris to be discendit of sic genologie, thai gloir  
 in there pretenditkyn ande blude quhilk is  
 occasione that there arrogance & there vane  
 gloir garris them commit mair extorsions co  
 trar the pepil nor dois ony vthir tarran that ar  
 discendit of the grytest nobilis of the cuntre.  
 the preist of peblis speris ane questione in ane  
 beuk that he compilat quhy that burges ayris  
 thryuis nocht to the thrid ayr, bot he mycht  
 hes sperit as veil, quhy that the successours  
 of the vniuersal comōt pepil bayth to burght  
 & land, thryuis nocht to the thrid ayr. the so  
 lutione of this questione requiris nocht ane  
 allegoric expositione nor zit ane glose, be ra  
 son that the text of yis questione is nocht ob  
 scure, ane person that hed neuyr aduersite &  
 hes veltit that procedit neuyr of his auen  
 industrie & syne hes liberte. and hes neuir  
 knauen education eruditione nor ciuilitie, it  
 is onpossibil that he can be verteous and he  
 that heytis vertu, sal nenyr thryue. (O my  
 songest soun) this ansuer maye be sufficient  
 to the seueur accusatione that thou hes pronū  
 at contrar thy tua brethir. in tyme to cū thou  
 sal fyrst correct thy self or thou accuse thy  
 mychtbour.

## THE COMPLAINT.

*Whou the affligit lady accusis hir eldest sonne callit the nobilis and gentil men.*

Chap. XVII.

**O** My eldest sonne (nobilis) this seuen reproche contrar thy 3ongest brother, is no occasione to gar the gloir for gyf thou hed grace to ken thy self, thou vald sune pfaue, that thy vicius lyif deseruis ane mair extreme reproche. for the vice of thy 3ongest brother suld be supportit be rason of his ignorance ande of his pouerte bot thou can haue na excusatione to cullour thy mischeuons conuersation ande the violent extorsions that thou daly committis contrar thy tua brethyr, laubera ris & clergie. ande alse thou art the special cause of my ruuyne for thou ande thy sect that professis 3ou to be nobilis ande gentil men there is nocht ane sperk of nobilnes nor gentrice among the maist part of 3ou. Ande nou be cause mony of 3ou, ascribis ta grit gloir of 3our pretendit gentreis ande nobilnes, i vil discriue the stat of nobilnes ande gētilnes, to that effect that 3e may persaue 3our grit error.

**THE PHILOSOPHOVS**  
andc misconsultours in the anciant dais, hes



familiarly descriuit one thing be the contrar  
thyng. thai gart the discriptione of ane vilaine  
(quhilk ve cal ane carlin our scottis langa-  
ge) manifest the conditions of ane gentil mā  
sikelik thai gart the discriptione of ane gentil  
man manifest the conditione of ane villai-  
ne be rason that ane gentil man or ane nobil  
man, ande ane villaine hes direct contrar cō-  
ditions, & sa be the discriptione of ony ane  
of thir tua contrareis, tha gat ane solide knau-  
lage of the tothir. Siklyk quhen thai descri-  
uit vertu, tha fyrst delatit ande payntit the cō-  
ditions of vice, ande quhen thai descriuit li-  
berte, thai fyrst payntit ande dilatit the con-  
ditions of seruitude. And nou sen this pur-  
pos hes occurrit to speik of gentreis ande no-  
bilnes, i vil fyrst discrine the origine of gentil  
men be the quhilk 3e may knau, quha is ane  
vilaine. Bot fyrst i man reherse the stat of the  
pepil that var in the gude anciant daïs quhilk  
sum men callit the goldin varld, there vas na  
differens of stat is at that tyme amang men,  
nothir in preeminens dignite superiorite nor  
honour, for at that tyme, al men var egal, &  
nocht partial nor deuidit, for the pepil lyuit  
al to gydthir in ane tranquil & louabil cōmu-

## THE COMPLAINTE

nite, ande thai left no thing to there posterite, bot regrettis for the alteratione of that gode varld. in thai dais the pepil eit nor drank nocht bot quhen hungir constrenzet them & than there maist delegat refectiōe was aquorrs, vyild berreis, green frutis, rutis & eirbis ande thai drank the fresche vattir. at sum tyme thay past in the forrestis to the course and hunting, and sleu vyild beystis syne dryit the flasche at the sune or thai eit it. ande thai that var of maist tendir complexione, couurit the witht the skynnis of tha vyild beystis to keip them fra cald At that tyme ther was no ceremonial reuerens nor stait, quha suld pas before or behynd, furth or in at the dur, nor zit quha suld haue the dignite to vasche ther handis fyrst in the bassine nor zit quha suld sit doune fyrst at the tabil. at that tyme the pepil var as redde to drynk vattir in ther bonet or in the palmis of ther handis as in ane glas or in ane tasse of siluyr. At that tyme thai lalt to gydthir in ane cauerne, as dois presentli the sophistic egiptiens. thai purgit ther belles ande exercit the verkis of nature, ilk ane in vthirs presens witht out schame reproche or offens. than ane lang tyme there eftir natu

re prouokit the to begyn sum lital police. for  
sum of them began to plant treis, sum to dat  
beystis, sum gadthrid the frutis, ande kepit  
them quhil on to the tyme of necessite, ande  
sum neureist there childir, at that tyme the pe  
pil drank nothir wyne nor beir, nor na vthir  
confeckit drynkis. at that tyme straynge cu  
treis var nocht socht, to get spicis eirbis dro  
gis gumis & succur for to mak exquisit elect  
uars to proucke the pepil til ane disordinat  
appetit. At that tyme there vas no sumptuous  
clethyng of fine clayt and of gold & silk of  
diuerse fassons. at that tyme i the begynnyng  
of ther police, coppir bras and yrn and vthir  
mettellis var meltit to mak vtēsel veschel ne  
cessair to serue ane houshald and var nocht  
meltit to be gunnis ande cannons to sla dou  
ne the pepil. Ande nou sen that goldin varld  
is past, ther hes succedit ane yrn varld, quhilk  
hes al trit euerye gude thing in infelicite and  
myscheif, for meiknes is changit i males, tra  
uail in ydilnes, rest in excelle, pace in veyr,  
cyse in pane, loue in hatrent, cherite in crual  
te, iustice in extorsions, almis in thyft, kynde  
nes in persecutiōne, supporting of ignorance  
in detractione pitie in rigor, ande sayt in

## THE COMPLAINTE

ypocrysie, and sa euyrie thing is altrit fra ane  
gude stait in ane abhominabil qualite. The  
cause of this alteratione hes procedit fra the  
euyll cōditiōs of men that began tyI oppresse  
there mychtbours, ande til eschaip sic oppres-  
sione, the pepil chesit ane certan of gouer-  
nours of the maist robust & maist prudent to  
be there deffendours, ande also thāi randrit  
thē tributaris ande subiectis to there said gou-  
uernours & there gouuernous gat for ther  
panis and laubyr the butin and spulze that  
thai cōqueist fra the tirran oppressours. Thai  
gouuernours var sa nobil in there auen cura-  
ge that thai distrubut the maist part of the bu-  
tine ande spulze amāg the pepil that hed vsit  
them maist vailzeantly contrar there ene-  
meis, ande thai that var lasche couuardis gat  
nothing. Of this sort began the fyrst nobil-  
nes ande gentreis in the varld, for thai that  
var vailzeant, thai var reput for nobilis ande  
gentil men, ande thai that var vicius & cou-  
uardis var reput for vilainis ande carlis. The  
chertagiens vsit that sammyn fassoune ane  
langtyme for thai gaue to the sodiours that  
bure them maist vailzeantly contrar there  
enemeis, ane certan of gold ringis, for ane

takyn of perpetual nobilitie. Siklyk euyrie  
vailzeant roman sodiour vas crounit vith  
ane croune on his hede in takyn of nobilitie.  
The macedoniens vsit that sammyn vse ane  
lang tyme, ande quhen ane macedonien hed  
nocht venqueist ane of his enemeis, he vas  
bundin til ane post, ande degradit fra his no-  
bilitie. in ald tymis i germany, ane alman vas  
ay repute for ane villain, quhil on to the tyme  
that he vas marcit, and he gat neuyr leens to  
marye, quhil on to the tyme, that he hed pre-  
sentit the hede of ane of his enemeis to the  
kyng of germany. Siklyk in sythia at ane  
banket of tryumphe, the kyng presentit ane  
goldin tasse ful of vyne to the companie at  
the tabil, bot nane of them vas admittit to  
drynk in that tasse, bot sa mony as hed ven-  
queist ane of there enemeis in ane conflict, for  
he that hed neuyr dune ane vailzeant act con-  
trar his enemeis, vas reput for ane inciule vil-  
laine. Mardocheus conqueist the gre of nobi-  
lite fra artaxerxes throucht his vertu, ande  
ioschp vas maid ane gentil man be pharaon  
for his vertu. Than the successeurs of this  
nobil men var repute for gentil men as lang  
as thai vsit verteous verkis of nobilitie, as did

## THE COMPLAINT

*Valerius  
maximus.  
Li. 3. ca. 5.*

there predeceffours. Bot fra tyme that the successours of thir nobil men, be cam vicinus, than tha var degradit fra there nobilite ande fra there gentreis, and thai var repute for inciuile vilaynis. Valerius maximus reherfis the nobilite of scipio the affrican, quha hed ane sounne that vas nothir vailzeant nor verteons. on ane daye, he beäd clet hid i ane lang quhyt gounne, as the vse vas to be borne at the distributione of the officis of rome, he desirrit the office of pretoir at the senat, on ane place callit campus martius. At that tyme, his frendis cam til hym, & but reuerens, thai rest fra hym ane signet of gold that vas on his fingare, vitht in the quhilk vas grauit his fathurs hede, sayand til hym, o imperfect ande vicious contrafait gentil man, thou deseruis nocht to veyr this nobil signet, vitht in the quhilk is grauit thy fathurs hede, considerād that thou hes nothir vertu nor vailzeantnes, there for ve degraid the, fra the nobilite ande gentreis, that thou pretendit to succed to, be the deceisse of thy fathere. This exemplil of scipio makkis manifest, that na man can merreit or can be capabil of nobilnes or gètreis bot gyf tha be verteons. There for that stait

of gentreis is ane accidental qualite , in sa  
 far as it may cum til ane persoune be his  
 vertu, ande he maye be degradit fra it for his  
 vice. ( O my eldest soun nobilis and gentil  
 men ) the armys that 3e bair in 3our scheil-  
 dis and in 3our seylis in 3our signetis, and alse  
 is payntit on 3our vallis & in 3our glasyn vin  
 dois, thai var gyuyn to 3our pdecessours , be  
 the prince, for ane takyn of nobilnes, for the  
 nobil actis that thay hed dune for the comon  
 veil of the realme & 3e that ar there successours  
 3e bayr the samyn armis for ane takyn that  
 3e ar obleist to follou the futeppis of 3our  
 predecessours in vertu: or ellis 3e merit to be  
 degradit fra the armis that 3e bair & fra the  
 gentreis that 3e professe, as was dune tyl 3og  
 scipio befor rehersit. There is diuerse prin-  
 cis that gyffis the tryumphe of knyghted and  
 nobilite, vith leuerairis, armis ande herteta-  
 ge to them that hes committit vail 3eant actis  
 in the veyris , siklyik as the empriour makkis  
 the ordur of knyghted of the fleise the kyng  
 of Frāce makkis the ordour of the cekkil the  
 kyng of inglād makkis the ordour of knyght-  
 hede of the gartā. None of thir knyghtis refa-  
 us thir hie digniteis , throucht ane affectuy

## THE COMPLAINT

*Valerius  
maximus  
in the che-  
ptor of  
trumphe.*

loue that there prince hes touart the. bot rather for the vailzeant actis that there prince hes knauen them til haue committit for ther public veil. The romas in the anciant dais, ordand anetryuphe of nobilite to be gyffin to them that hed borne them maist vailzeantly contrar the enemeis of rome. The ordour of there tryumphe vas of this sort, quhen ony romane hed dune ane vailzeant act, he vas set in ane charriot veil acoutreit, quhilk vas drauen vicht foure horse, be cause in the anciat dais, the romans vsit to fecht in battel in charriotis. Than he that hed venqueist his enemye be straikis ande strang battel he vas crounit vicht ane palme of gold, be rason that the palme tre hes schearp broddis and pikis. And he that hed venqueist his enemye, be practik of veyr ande sleu and tuke his enemeis slead fra the battel vicht out hurt til hym, he vas crounit vicht ane croune of laure tre, be cause the laure tre hes no schearp broddis nor pikis. This last tryumphe of laure tre vas callit tropheum, quhilk signifyfis ane ioyful victoree, for the victoree is ioyful quhen the enemeis ar venqueist vicht out damage to the veyquesair. quhen this romans entrit in rome to



refaue there tryūphe for ther vaiſeant actis,  
 the ſenat. the gentil men and the comont pe-  
 pil met them in there beſt array viſht grit ſo-  
 lempnite, and ſyne conuoyit them to the pla-  
 ne mercat befor the capitol to refaue there  
 tryumphe of dignite as tha hed deſeruit. Bot  
 allace(o 3e my eldeſt ſone nobilis ande gen-  
 til men)there is nocht mony of 3ou that meri-  
 tiſto veyr the enſen3e of the fleiſe, of the  
 cokkil nor of the gartan, nor 3it there is  
 nocht mony of 3ou that meritiſto be bor-  
 ne in ane charriot to reſane the tryumphe  
 of the palme tre nor of the laure tre, for 3our  
 imbecilite auereis ande contentione that rin-  
 giſ amang 3ou, rather deſeruiſ degrading  
 fra 3our pretendit gentreiſ, nor 3e deſerne  
 louyng or commedation for vertu. There  
 for 3e ar in grit error quhen 3e profeſſe  
 3ou to be gentil men, & ſyne committis  
 no actis efferand for 3our profeſſione bot  
 vald 3e conſidir the origine of 3our gentreiſ,  
 than 3e vald nocht be ſa arrogant as to deſire  
 the 'gloir and the ſtait of ane dignite that 3e  
 deſerue nocht. There is mony of 3ou that  
 profeſſiſ to be gentil men be ſucceſſione of  
 3our predeceſſourſ bot 3e cōſidir nocht that

## THE COMPLAINTE

the gre of gētreis procedis fra vertu. The philo-  
sophour sais that the cause of ane thing is  
of mair efficacite, nor is the thyng that pro-  
cedis fra the cause, ergo vertu suld preffer the  
successours of verteous men. Ane verteous  
man beand descendit of ane verteous genoli-  
gie doutles he is ane rycht gentil man, and in  
opposit, ane vicius man beand descendit of  
verteons genologie, he suld be reput mair vi-  
le and odius nor ony infamous vilaine ple-  
bien, ande alse thai suld be degradit fra there  
gātreis that thai haue ascribit til haue be suc-  
cessione, ande thai suld be compellit to virk  
vile mecanyk laubis to that effect that the ho-  
nour of verteous gentil men, be nocht macu-  
lat with the vice ande inciulite of vicius pre-  
tendit gentil men. There for as i haue said of  
befor the sone of ane prince beand distitut of  
vertu is no gentil man, ande in apposit ane  
sone of ane mechanyc plebien beand verteous  
he is ane gentil man for that cause the poiet  
francis petrarcha florentyne said, i hed leuyr  
be the sone of vicius tarsites i vland ane ver-  
teons conuersione nor to be the sone of the  
vailzeant achilles i beand vicius. The philo-  
sophour plutarque reheris, that iphicles

vas ane pure mecanyk craftis man discendit  
of inciuil plebiens; it nocht theles throucht his  
vertu he vas elect to be kyng of the cuntre,  
there vas ane vicius gentil man at that tyme  
callit hermodius quha reprocht iphicles,  
sayand, o iphicles it esferis nocht for thy  
stait & faculte to be ane kyng be rason that  
thy father vas ane mecanyk tailour discen-  
dit of inciuite pure pepil, there for thou art  
nocht ane gentil man. iphicles ansuert,  
o hermodius, throucht my vertu, my succes-  
sours sal be reput gentil men, and sa my gen-  
treis begynnys at my self bot thou and thy  
gentreis sal end to gydthir, & thy successors  
sal be reput for vilaynis be cause of thy vi-  
cius cōuersatione. This exampil makkis ma-  
nifest, that ane person may succede to hereta-  
ge and to mouabil gudis of his predecessours  
bot no mā can succede to gentreis nor to ver-  
tu, for vertie & gentreis most proceed fra the  
spreit of hym self and nocht fra his predecess-  
sours. iuuenal the poiet reherfis, that buci-  
phal the grit horse of alexāder hed mony co-  
modius propreteis for as sune as he saw ale-  
xander, he knelit and maid hym reuertens,  
and syne tholit hym to lope on hym, & alie

## THE COMPLAIN T

he was strynty ande aful in ane battel contrar the enemeis of alexander. ande quhen he was saidlyt vitht his best bayrdit harnesing, he vald thole no man to ryde on hym bot alexander. This samyn horse busiphal hed ane brother, generit and folit of the samyn horse and meyr that folit hym. this to thir horse was grit fayr and gude lyk, bot nochtheles the maist perfyit industreus horse dantars of macedon culd necht gar hym be veil bridilit nor mane, ir in na comodius sort conuenient to serue ane prince, quhar for he was nocht treittit bot rather deiekkit ande chaisit to the vyld barran feildis to seik his meyr, ande oft tymis he was put in ane cart to drug and drau, quhar he was euyl dung & broddit.

This exempil maye be conferrit to tua brethir gottin ande borne of ane fathere & mother ane of them beand verteours suld be re-put for ane gentil man. and the tother beand vicius suld be esteiment and treittit lyk ane barbar inciul vilaine. There hes been diuerse ge til mē that thynkis schamethat there fathers and mothers gudschers and grandscheirs hes bene mechanyt blebiens, Bot sic vane gentil men takkis nocht exempil of agathocles the

kyng of cecile, quha vas the fone of ane pot-  
 tart that formit clay pottis, 3it noch thelesquhē  
 he vas elect i dignite royal, he gart gold smy-  
 this graue ane pot in his armys on euerye pe-  
 ce of his siluyr veschel, and alse he gart paynt  
 the vallis of hispalleis vitht pottis, the qu-  
 hilk thing he did to manifest to the pepil that  
 he thocht noschame that his father hed been  
 ane mecanyc craftisma discēdit of ane pure  
 genologie. it is ane grit foly til ane personto *Iuuenal*  
 pretend to gentreis be successione or be re- *Satiric. 7*  
 ches innenal confermis this samyn purpos,  
 nobilitas sola est animū que moribus ornat,  
 and the vordis of ouid ar consonant to this  
 samyn, Non cēsus nec clarum nomen auorū,  
 sed probitas magnum ingeniumque facit.  
 There for it is grit arrogance and nales fo-  
 lie quhen ony person gloris in his hie geno-  
 logie considerand that cuyre person is discen- *Boiec<sup>o</sup> de*  
 dit of ane origyne, as boiecus de consolatio *consolatio.*  
 ne hes reherfit in his thrid beuk. Omne homi *ne phileso-*  
 num genus in terris simili surgit ab ortu. the- *phis...ls. 3.*  
 re for v ald cuyrie man cosidir his fyrst origy  
 ne he sal fynd that al man kynd ar creat of  
 mud and clay as is vritin in the sycond che-  
 ptour of genesis, Formauit igitur hominē de

## THE COMPLAINT

limo terre. ande also Ihesus sirach sais in the  
 10 cheptour of ecclesiasticus, quhar he repre-  
 uis the gloir ande pride of men quid super-  
 bis terra et ciuis, that is to say, quhou ar 3e  
 becum predeful, & takkis gloir in this varld:  
 considerand that 3e ar bot eird ande puldir. it  
 is writyn on the 18 cheptour of genesis, lo-  
 quar ad dominum cum sim puluis & cinis.  
 that is to say, i sal speik to the lord, quhou be  
 it i am bot puldir ande asse. it is writyn in the  
 17 cheptour of ecclesiasticus, Omnes homi-  
 nes terra et ciuis, al men ar eird ande also.

Thir exemplis suld be occasione to gar gen-  
 til men, paynt in there scheildis, ande graue  
 in there signetis, puldir ase ande eirde, rather  
 nor til haue gart paynt ande graue the armis  
 of there predecessours, be rason that fra tyme  
 that thai be aryuit to the fine ande to the li-  
 uitis of there peregrinatioe of this mortal  
 lyif. than thai returne to there comont ande  
 general mothere the eird, the quhilk eird ma-  
 kkis na acceptions of persons nor differens  
 of qua'iteis betuix gentil men, and mecanyc  
 men, bot resauis them al indifferently in hir  
 domicil and receptacle than quhen the corru-  
 pit flesche is consumit fra the banis, no man

can put differens betwix ane prince ane beggar. The historiographours reherfis, that quhen kyng cirus hed venqueist kyng cresus, he led hym til his paleis ande treittit hym main humainly, nor is the vse to treit presoneirs. On ane day cresus spak hardyly to kyng cir<sup>s</sup> sayand, Nobil prince the vulgaris ascribis grite gloir for the vailyeant actis that thou hes committit for the public veil of perse ande meid, zit noch theles thy father cambises did main vailzeant actis in his tyme, nor thou hes dune. kyng cresus was temerair i his questiō for cirus was offēdit cōtrar kyng cresus thin kand that ane presoneir suld nocht haue bene so bold, as til reproche ane prince that haldis hym in captiuitie. Than cresus persauand kyng cirus in collere and ire, he said, nobil prince gyf thy nobil grace vil gyf me lecons to rason the mater, thou sal sune persauue that i said nothing tyl offend the, bot rather til augment thy gloir. i said that thy grace hed nocht dune sic ane vailzeant act, as thy father cābises did in his tyme, for he did ane nobil act, quhen he engeneret the on thy mothere to gouerne this realme estir his decessie, bot thou hes nocht dune sic ane nobil act, as

## THE COMPLAINTE

to genner ane nobil prince lyk thy self to  
gouerne the realme quhen thou art dede.  
Quhen kyng cirus herd the subtil discymilit  
pleisant interpretatione of cresus vordis, he  
smylit and leuch and changit his coller in  
glaydnes. bot 3it kyng cirus exortit cresus fa  
miliarlye tyl expone the iust verite of his  
vordis. Cresus ansuert, nobil prince, sen thou  
hes coniurit me sa extremly to declair the ve  
rite, doutles i sal hald no thing obscure, qu  
hou be it thou gar me suffer the cruel deth  
the occasione of my vordis procedit, be cause  
i iuge that thou art nocht sa quyk spretit, sa  
prudent nor sa nobil, as vas thy fathere cam  
bises, ande to cōclude, thou hes nocht sic ane  
hede, as he hed in al his byssynes. kyng cirus  
ansuert, i sal sune knau the verite of thy pur  
pos. than kyng cirus past to the tempil ande  
he gart delue vp al the banis of the deth pepil  
furth of there sepulture and keist ouer euy  
rye bane ande contemplit euyry hardyn pan,  
ane be ane than cresus & vthir gentil men  
meruelit nocht litil of his consait, sayand, ve  
exort the nobil prince to tel thy intentione  
of that byssynes. Cirus ansuert o cresus thou  
said, nocht lang syne, that my hede vas nocht



to be comparit to my fathers hede, there for i  
am leukand gy: i cā fynd my fathers hardyn  
pan, amang thir dede mennis banis bot i can  
nocht ken it amang them for al the hardyn  
pannis that ar heir ar al of ane sort, there for  
i beleue that my fathers hede ande my he-  
de and al vthir mennis hedis of pure ande ri-  
che ar but differens, there for in tyme to cū  
thou sal mak na comparison betuix men, for  
i persauē that al men that euyr vas or euyr sal  
be ar creat of ane masse of clay and eird.  
This exampil declaris that na man suld glour  
in his nobilitie for gentil blude considerand  
that our carions ande corporal natur and ear-  
nal origyne is baytūt vile ande infekkit ande  
there is da differens nor acceptions of per-  
sons betuix vs. the prudent Salomon accord-  
is vith this samyn purpos in the 7 cheptor  
of his beuk of sapiens sayand sum quidem & *Sapient. 7.*  
*ego mortalis homo similis omnibus de gene-*  
*re terreno illius qui prior factus est & c.* Ne-  
mo enim ex regibus aliud habuit natiuitatis  
initium. i am ane mortal man (sais Salomon)  
lyk tū al vthir men creat of eird as vas our  
foir fathere adam, ande al vthir kyngis hed na  
vthir begynnyng. thir verdis of Salomō beād

## THE COMPLAINT

veil considerit is ane souerane remeid ande  
 salutair medycyn to repreme and destroye  
 the arrogant consait of them that glorifeis &  
 pridis them to be discendit of nobilis and gen-  
 til men, considerand that the crop ande rute  
 of our gentreis ande genologie hes succedit  
 fra adam ande quhen ve entrit in this mortal  
 lyif ve var naikyrt and vepand and quhen ve  
 depart ve sal be vile and abhominabil, ande  
 ve sal carye no thing furth of this varld bot  
 the coulpe of our synnis, or the meritis of  
 our vertu.

Now my eldest sounne nobilis & gentil men,  
 quhy vil 3e nocht considir thir vordis befor  
 reheris? quhilk vordis suld be occasione to  
 gar 3ou mortife 3our vane consait of 3our  
 pretendit gentreis. 3e professe 3ou to be gen-  
 til mé bot 3our verkis testifeis that 3e ar bot  
 incitule vilainis. 3e vald be reput & callit ver-  
 tuous and honest quhou be it that 3e did ne-  
 uyr ane honest act, and 3e reput vthir men for  
 vilanis that did neuyr ane vilaine act. it ape-  
 ris that quhen 3our nobil predeceffours de-  
 cessit, thai tuke ther vertu and gentreis vitht  
 them to ther sepulture and thai left na thing  
 vitht 3ou bot the stile of there gentreis. the

vordis of the holy man Iob maye be veil ap-  
plyit to this samyn purpos quhé he said mor  
tui sunt nobiles, & innobiles sunt filij coru.  
quod he al nobil men ar decefsit & ther son-  
nis ande successours ar bot vilanis the vordis  
of Iob ar ouer manifest in our cuntre, for i see  
no thing amang gentil men bot vice. for ho-  
nestee is maculat ignorance is prisit, prudens  
is scornit, chesite is banneist the nyctis ar  
ouer schort to gentil men to commit there li-  
bedeneus lust and the dayis ar ouer schort to  
them to commit extorsions on the pure pe-  
pil, ther blasphemati one of the name of god  
corruptis the ayr. The prodig pride that rin-  
gis amang gentil men is detestabil. nocht ala-  
nerly in costly clethyng abuse ther stat bot  
as veil in prodig expensis that thai mak on  
horse and doggis abuse ther rent or reches.  
ane man is nocht reput for ane gentil man in  
scotland, bot gyf he mak mair expensis on his  
horse and his doggis nor he dois on his vyfe  
& bayrnis. The poiettis fenzeis that the gre-  
cian dyameid hed horse that eit men & alse  
thai hef fenzet that aſteon vas transformit in  
ane hart and there eftir he vas stranglit to de-  
de vitht his auen doggis. The expositione of

## THE COMPLAINT

thir tua exemplis maye be applyit to the gen-  
 til men of Scotland. The horse of dyameid eit  
 no men, bot the superflu & prodig expensis  
 that he maid on corne to feed ane grit nūir  
 of onutil horse, gart the victualis be deir and  
 skant, quhilk was occasione that the pure pe-  
 pil deit for hungir. of this fort the poiettis  
 fenzeis that dyamedis horse eit men, be cause  
 tha eit the corne that vald haue sauit the lyuis  
 of the pure pepil fra hungir. Siklyk acteon  
 was nocht transformit in ane hart nor zit his  
 doggis fleu hym nocht. the expositione of  
 this was that acteon was ane vane gentil man  
 that set al his felicitye on doggis for huieting  
 on the quhilkis he maid ouer prodig expen-  
 sis abuse his faculte quhilk was occasione that  
 he sellit his heretage til entreteine his vane ple-  
 seir & ther eftir he fel in pouerte. ther for the  
 poietis fenzeis that his doggis distroyit hym.  
 alace ther is ouer mony horse in Scotland lyik  
 dyamedis horse that eit is the pure pepil, and  
 there is ouer mony doggis i Scotland that vir-  
 reis there master as acteo was virreit, i repreif  
 nocht gentil men for the halding of horse &  
 doggis, for horse ar necessair and doggis ar for  
 recreatione. bot i repreif the ouer prodig ex-

penſis that ſum gentil men makkis on horſe  
and doggis abuſe ther ſtate and faculte it var  
verray neceſſair and honeſt for ther auen  
veil that ſic prodigalite var moderat the phi  
loſophour xenophon reherſis that ciruſkyng  
of perſe and meid vas verray ſoliſt in hūting  
ande he maid grit expenſis on his horſe bot  
he gart ſic expenſis cum til ane gude effect.  
for he viſit hunting til excerſe his gentil men  
to keip them fra ydilneſs ande he maid grit  
expenſis on horſe be cauſe thai var neceſſair  
for his veyris.

**O** 3e my eldeſt ſoune nobilis and gentil  
men i exort 3ou to correct 3our ſelfis of the  
artiklis of this accuſatione, and alſe that 3e  
adhere til al verteuous byſſynes and that 3e ac  
cord and agre vitht 3our tua bredthir laubera  
ris ande clergie to that effect that 3e may re  
leiſ me of my afflixtione. for doutles gyf that  
diſcentlone ande rancour remanis amang  
3ou, in ſchort dais 3our ald enemeis ſal ocu  
pie 3our heretaxis and duelling placis, & the  
poſterite of 3our generatiōe ſal be put furtht  
of rememorance. Nou i vil ſaye ane familiar  
reproche, be the vay of correctiōe to my ſy  
cond ſoune callit ſperutualite, to that effect

## THE COMPLAINTE

to gar 3ou al thre brethir concur to gyddir on  
ane substancial constant gude purpos, for the  
deffens of 3our natrue cuntrye.

*¶ Quhen the affligit lady Dame scotia repre-  
sents hir sycond sounne callit sperualite.*

Chap.

XIX.

**O** (my sycond sounne) sperualite, thou  
hes fierd the familiar reпреif thati  
haue pronuncit be the way of corre-  
ctiōne, to thy tua brethir nobilis &  
lauberaris, bot my accusatiōne con-  
trar the is na purgatiōne to the. for thou de-  
serue nocht alanerly ane mair inuectiue re-  
proche for thy demeritis, bot as veil thou de-  
seruis to be puneist realy & to be degradit fra  
thy holy office. the maist part of the vices that  
thy tua brethir hes cōmittit, maye be suppor-  
tit & excusit be rason of there ignorance bot  
thou can nocht allege ignorance for thy ex-  
cusiōne, considerand that god hes gyffin the  
his lau in thy mouth to be distribut betuix  
the and thy tua brethir, as is writyn in the sy-  
cond cheptour. of the prophet malachias, qu-  
hilk sais, labia enim sacerdotis custodiunt scie-  
tiam, & legem requirent ex ore eius quia an-

*malachias  
2. cap.*

gelus domini exercituum est. that is to say.  
the lippis of the preist sal keip the sciens of  
god, and the pepil sal desire the lau to bescha-  
uen to them, furth of his moutht, be cause  
he is the messengeir of the lord. O thou my  
sycond soun, this autorite that god fies gy-  
nyn to the is vondir grit, ther for sen god hes  
dotit thy faculte in maist honorabil dignite  
and autorite, abuse the stait of thy tua brethir  
nocht alanerly in the knaulage of diuyn  
sciens bot als veil in humanite as in til sciens li  
beralis & in moral & natural philosophie the  
quhilk graces and propreteis ar nocht grantit  
be god for thy particularite bot rather god hes  
ordand the, to be ane dispesatour of his gyf-  
tis amaug the ignorant pepil, ther for I vald  
thou var solist to distribute the talent that the  
lord gef til his saruand. And thou can nocht  
distribut it bettir nor to purches vnite and co-  
cord betuix the and thy tua brethir for the  
prudens and autorite that the lord hes gyffin  
to the suld suppress the ignorant error &  
obstination I her for as lang as thou ar ne-  
neglegent in thy office sa lang sal ther ay be  
discentione discord & hatrent in the realme,  
quhilk sal be occasione of thy auen ruynne.

## THE COMPLAINT

Therfor exort the til animaduert and to  
 perpend maturly thir vordis in drede that  
 thou repent thy neeleges quhen thou hes na  
 laszar nor oportunitie to remede thy abusiori.  
 And fyrst to begyn thou suld set al thy feli-  
 cite to correct thy self of thy lang abusione,  
 that is to say thou suld gyf gud exempil in  
 thy conuersatione, conformand to thy pro-  
 fessione and to thy doctryn, to that effect that  
 the pure pepil may follou thy fuststeppis as is  
 writin in Mathou Luc and Ihone, sic luceat  
 lux vestra coram hominibus, vt videant ope-  
 ra vestra bona. Ther for thai that hes autori-  
 te and gyfis euyle xempil, suld be mair re-  
 lye punciſt nor the pepil suld be that conten-  
 nis and disobeys ther autorite. it is writin in  
 the brasyn tablis of the antri at lauis of rome,  
 that there vas mair rigoros punitione execu-  
 tit on ane man of autorite that ge feuyl ex-  
 pil nor vas executit on murefearis and tre-  
 rours. Romulus the fyrst kyng of rome, insti-  
 tut ane lau among the ytalienis that transgre-  
 fours suld be punciſt mercyfully efferad for  
 the qualite of ther crymis, and also he statu-  
 that quhen men of autorite and dignite com-  
 mittit thai samyn crymis, tha var led and co-



uoyit dishonestly to the plane marcat befor  
the capitol quhar thay resauit doubil punitio  
ne, be cause the euyl exēpil of ther maluerfa  
tiōe prouokyt the pepil til adhere to vice & to  
detest vertu. Hermes the philosophour said,  
that the error & the euyl exēpil of ane man of  
autorite maye be cōparittil ane onexpert ma  
ster of ane schip, quhilk throucht his misgo  
uernance is occasione that the schip pereseis,  
and tynis nocht hym self alanerly, bot as veil  
he tynis al them that ar of his companye. ther  
for it var verray necessair that men of autori  
te or ministers of the kyrk, to gyf gude exem  
pil in ther conuersation to that effect that the  
ignorant pepil may follou ther fuststeppis.  
The philosophour plutarque reheris ane  
exempil of the partan quhilk repreuit ane of  
hyr 3ong partans be cause the 3ong partā vald  
nocht gang euyn furtht bot rather sche 3eid  
crukit bakuart and on syd, than the 3ong par  
tan ansuert, quod sche motber, i can nocht gāg  
of my auē natur as thou biddis me bot nou  
theles, vald thou gang furtht rycht befor n.e,  
than i sal leyrn to follou thy fuststeppis. I his  
exempil tendis that the discipil follois the  
conuersatione of his preceptor rather nor he

## THE COMPLAYN T

follouis his doctrine. allace o my sune sperua  
 lte the abuson of thy office is the cause of  
 the discentione that is betuix the and the té-  
 poral stait for 3e tua ar lyike cattis and doggis  
 berkkād on vthirs ther for ther, is nocht ane  
 of 3ou bettir nor ane vthir, for that cause the  
 gramariaris can fynd na greis of comparaisō  
 in 3our gudnes, for that terne bettir is of the  
 comparatyue gree and that terme gude, is of  
 the positieue gree, the quhilk positieue gree, is  
 nocht in mony of 3ou, conformand tyl ane  
 reul of the lau. L. cum furti. ff. de con  
 di. furti. the quhilk reul sais, comparatiuus  
 presupponit posituum. Quhar for i exort the  
 (o my veil belouit sone spiritualite to corre ct  
 thy maluersatione for quhen the pepil diso-  
 beyis thy gude doctrine throucht the euyl ex  
 empil of thy maluersatione thou sal be mair  
 doubil puneist nor tha sal be for the disobe-  
 diēs of thy gude doctrine, be rason that god  
 hes gyffin to the bayth knaulage and autorite  
 to gouerne ther ignorance, doutlest thy abu-  
 sione and the sinister ministrati one of thy offi-  
 ce is the special cause of the scisma and of di-  
 uers sectis that trublis al cristianite, & quhou  
 berit that the rute of thir scismes and sect's be

in germane denmark and ingland 3it noch the  
les the branchis of them ar spred athort al cri  
stin realmis in sic ane sort that tha hef maye  
fauoraris no. aduersaris for diuerse men de  
siris ane part of the temporal patrimonye of  
the kyrk be cause of the abusione and euyl ex  
empil of the kyrk men. And this plag and scis  
ma sal neuyr be reformat for na statutus, la  
uis, punitiōs, bannessing, byrnyng, hayrschip  
nor torment that can be deuist quhil on to  
the tyme rhat the speritualite reforme ther  
auen abusione. thier for gyf the speritualite  
var as solist to reforme and to correct ther auē  
maluersatione as tha ar solist to puneise them  
that detrakkis & murmeris ther obstinat abu  
sione thā for certan the gude exempil of ther  
gude conuersatione vald extinct and supedeit  
mair haistyar al peruerst opinions & scismas  
nor al the punitione that al cristianite can ex  
secut. The punitione that the sperutualite re  
manent in ther abusione, executis on scisma  
tikis, maye be comparit til ane man that castis  
vlye on ane heyt birnand fyir in hope til ex  
tingt it and to droune it furth, the quhilk  
vlye makkis the fyir mair bold nor it vas of be  
for. the experiens of this is manifest for as su.

## THE COMPLAINT.

ne as ther is ane person flane brynt or bari-  
nest for the halding of peruest opinions incon-  
tinent ther ryfis vp thre in his place, ther for  
sic punitione maye be cōparit tyl ane serpent  
callit hydra quhilk hed seuyn heydis, The po-  
ietis reherfis that quhen this said sepent was  
assailzet be men to sla hyr and quhen thir mē  
straik ane or tua of hyr heydis fra hyr than  
sche fleid tyl hyr cauerne and on the morne  
vthir tua heydis vald be grouuen on hyr as  
of befor and of this sort sche did grit damage  
bayth to man and beyst, quhil on to the ty-  
me that nobil Hercules venqueist hyr than he  
straik al hyr seuyn heydis fra hyr. fra that ty-  
me furtht sche lyuit neuyr agane, this exem-  
pil tendis that the scisma that ringis in this  
varld sal neuyr be extind for na punitione  
that can be exsecutit bot gyf al the heydis of  
the vniuersal cristianite be strikkyn fra them  
orellis bot gyf the ministers reforme & cor-  
rect ther auen abusione.

Quhar for (o my sone speritualite) exort  
the that thou cause al thy membris concur to  
gyddir to mak reformatione of the sklande-  
rous abusione that ringis amang them ande  
ther eftir, thou sal treit vnite and concord be

tuix the vniuersal leigis of scotland be the  
maist familiar and cheritabil vaye that thy  
ingyne can inuent or ymagyn, to that effect  
that 3e my thre sonnys nobilis clergie & lau-  
beraris may pas in ane faythful accord to re-  
sist the cruel inuasions of 3our dissaitful and  
incredule ald enemeis. Thou hes mair occa-  
sione and mystir to be vigilād in the deffens of  
the liberte of thy faculte nor hes thy tua bre-  
thir, for gyf the kyng of ingland prosper in his  
oniust veyris & conquestis our realme dout-  
les thy tua brethir vil'tyne ther gudis and the  
re heretage bot there lyuis sal be saif sa that  
tha vil be suorne to be inglis slauiis, and rene-  
gat scottis. bot he vil nocht grant na grace to  
thy faculte bot the samyn grace that kyng hē-  
ry the eyght gaue to the speritualite of in-  
glād that is to saye in the fyrst, he tuke the pa-  
trimone & the téporal landis of the kyrkis of  
inglād & anext ane part of the to the propri-  
te of his croune & ane vthir part he distribut  
amāg ane certan of grit personagis of his real-  
me, quhilkis adherit til his tirran opitiō, & sy-  
ne he chesit furthir ane certan of the best ge-  
nologie of ingland that hed bene promouit to  
cathedral digniteis and til vthir sperutal be-

## THE COMPLAINT

nefcis quhome he gart his flafchar lay ther  
 craggis on ane stok and gart heyde them and  
 fyne he gart hyng ther quartars on potentis at  
 diuerfe comont passagis on the feildis quhar  
 the maist confluens of pepil passit and repaf-  
 sit, and thridly he cōpellit pure speritual men  
 baytht regular and religiouse preistis monkis  
 and freis to pas to leyrrn mecanyc hand lau-  
 byrs sum to be cordinaris, sum to be tailours,  
 sum to be marynalis and sa to proceed to di-  
 uerfe vthir craftis and thar that var obstinat  
 aud disobedient tyl his cruel statutis he gart  
 bannes ane part of them and presone the bo-  
 deis of ane vthir part in perpetual captiuite.  
 Thiere for (o thou my sycond sone speruali-  
 te) thou may beleue surly that the kȳng of in-  
 gland, vil be na mair gracijs, curtas nor mer-  
 ciful to the quhome he reputis for his mor-  
 tal eneme nor he hes bene to the sperutuali-  
 te of ingland quha vas his faytheful natyue  
 natural leigis and inhabitaris of his realme,  
 of the quhilk ther vas sum of them that var  
 of his kyn and blude bot he regardit nocht tyl  
 ony greis of consanguinite bot rather he vfit  
 his mercyles cūalte cōtrar them, to that effect  
 that his auaricijs affectiōe that he hed toUART

the kyrk landis of ingland mycht be faciat.  
 O 3e sperutualite of scotland 3e hief grit cau-  
 se to tak exempil be 3our nychtbours and  
 nocht be 3our selfis conformand to thir tua  
*versis. felix quem faciunt aliena pericula cau-*  
*tum casus dementis, correctio fit sapientis.*  
 Al this veil considrit, suld be ane animaduer-  
 tens to gar 3ou be vigilant and delegend to  
 keip and to deffend the liberte of 3our facul-  
 te, the quhilk sal neuyr be veil kept nor de-  
 fendit bot gyf 3e put 3our hādis to werk that  
 is to saye that sa mony of 3ou, that ar defen-  
 sibl men sal pas i propir person in battel vith  
 my lord gounernour and vith the nobil lor-  
 dis and barrons of scotland contrar the cruel  
 inuassions of 3our ald enemeis of inglād. The  
 re for sen it is neid, forse to cheis ane of tua  
 euyllis. that is to say othir to secht i battel for  
 the deffens of 3our faculte and liberte. or ei-  
 lis to be tormētē in captiuite be 3our ald ene-  
 meis, 3e suld cheis the smallest of thir tua euil-  
 lis, conformand to the vordis of cicero, that  
 he vrit ad quintum fratrem, sayand, in duo-  
 bis malis fugiendum maius, leuius est elemen-  
 dum for it les damage and dishonour to seche  
 in fayr battel for the deffens of 3our liberte

## THE COMPLAINT

nor to be tormentit in ane miserabil captiuitie. Quhar for iexort you that ye chāge your sperutual habitis, bayth coulis and syde gounis in steil iakkis and in cotis of mailze to defend your bodeis fra the cruallte of your enemies, and thai that ar agit and nocht abil for the veyr thai heffand patrimone and beneficis tha suld furneis pure preistis monkis and freris, vitht al necessair thingis conueniēt for the veyris. And than quhen the veyris ar endit thai maye cleitht them agane vitht there spirutual habit conformand to ther professiōne. And nane of the sperutualite suld be scrupulus in this byssynes, considerand that goddis lau the lau of natur positue lau, ciuil and cannon lau hes condiscendit in ane purpos thac al staitis and faculteis vitat out ony acceptiōne of persons, ar oblist to pas in battel for the deffens of ther public veil, and of ther natie cuntre. Than quhy suld preistis or freris allege exemptions sayand, that there professiōne oblicis them to sing and say to preche and praye, and nocht to fecht in battel al lace sic exemptions suld be repellit and adnullit, considerand that the contrarie of ther allegiance is of verite. The bibil is ane real



probatione, that kyng dauid that royal prophete was ane preist, moises was ane preist, aaron was ane preist ande al the prophetis of Israel, var preistis; it noch theles thay var ay fyrst in the battel for the deffens of the landis of promissione and nou be cause that there is sum ignorant preistis that ar mair obedient to the canon lau nor that ar to goddis lau, there for i vil sateiffe there scrupulus consciens vitht sum cheptours of the canon lau. in the fyrst it is vrityn in the xxij. distynctione in the feyrd questione in the cheptour. Si non, a sefir follouis, sicut antiquitus ducibus concessum fuit bellare: sic & modernis, dummodo non bellent desiderio fundenti sanguinem: sed rem publicam ampliando. it is vrityn in the xxiii distynctione in the viii questione, as estir follouis, Saraceni bellantes contra cristianos, iuste a cristianis impugnantur. i resser the expositione of this text to the vniuersal cristianite to iuge quhiddir that inglis men be sarasys or cristin men. Ther is ane cheptour of the canon lau that sais this vordis in the xxiii distynctione in the fyfste question, bella sumpta contra excommunicatos & infideles meritoria sunt i resser the exposi-

## THE COMPLAINT

tion of this text to be iugit be al cristin princis, quhiddir that inglis men be excommunicat and denuncit goddis rebellis be al lauis for ther infidilite, in crudilite, cruallte, tyrannrye, sacreleige, & for the vsurpatione of vther princis dominions witht out ony occasiōe or iust titil. There is sū scripulus preistis hef and there consciens subiect to traditions, quha sais that it is nocht leifful to preistis to pas in battel, witht out the leicens of the pape. i vald thir ignorant preistis vald reid ane cheptour of the canon lau in the xxiii, distinctiōe in the viii questiōe callit an episcopo liceat ad bellum proficisci sine licentia pape, i exort you wry sone sperualite to put al cerimonial scrupulnes furthe of your hartis & that ye pas in propir person contrar your ald enemeis & thā doutles your faculte sal nocht be spulzelt fra the liberte that it possessis.

*Whou the affligit lady dame jcotia makis ane exortatiōe til hyr thre sonis, quhilk is the conclusiōe of this beuk. Cha. XX.*

**O** Zelmy thre sonnis i hef accusit enyrye ane of you periculatly i special for the abusione of your faculte, and officis, the quhilk abuso-

ne is the cause of the cōtentione and discord  
that ringis amang 3ou, the quhilk contention  
and discord hes dune mair damage in 3our  
cuntre, nor the grit armye of ingland hes du  
ne. i vald speir ane question, quhat medycyn  
can help ane seik man that hurtis hym selue  
vilfully and prouokis his auen seiknes daly?  
or quhat cite can indure, quhen it is seigit and  
assail3eit vitht out be enemeis, and vitht in  
the cite ringis mortal veyr amang the gou  
uernours and iuhabitantis? O 3e my thre so  
nis, quhat can the varld estime of 3ou, quhen  
3e ar sa solist on the ruuyne of 3our prospe  
ite and on the demolitiōe of 3our comōt veil?  
3our conditions & conuersations is mair lyik  
til barbarien pepil nor it is to cristyn pepil, 3e  
lament hauly the cruel veyrs, and 3e cry &  
desyris pace at god, 3e heffand rancor in 3our  
hartis cōtrar 3our nychtbours, 3e desire mer  
cy at god, 3e heffand ane drauē sourd in 3our  
hand to slay ane innocēt, 3e vald be louit vithe  
al men and 3e hef na cherite to nā mā Quhy  
suld god delyuyr 3ou fra 3our enemeis? sen  
that 3e ar mortal enemeis to 3our selfis, 3our  
honour is tynt sen that 3our vail3eantnes is  
changit in berkyng on vthirs lyik cattis and

## THE COMPLAINT

doggis. 3e hef left the protectione of your comont salut, and 3e ar be cum sodiours & pensionaris to your enemeis, and alse 3e ar be cū enemeis to your auen veilfair and prosperite. allace vald 3e considir the grit ruuyn & perditione that hescū on diuerse realmis throucht the discentione and diuisionē that rang amang the pepil, than i beleue that 3e vald treit pace in your consciens, and cherite to your nythbours. the holy scriptour confermis this sa-

*Math. 12.* myn purpos, quhar crist Iesus said, Omne re-

*Luce. 11.* gnūm in se diuisum desolabitur, al realmis that ar deuidit vithin them selfis be discentione and contentione, sal be left desolat. the se for (o 3e my thre sonnys) it is na meruel that your cuntre cum to ruuyn and desolacione, considerand that al sortis of detestabil and onlesful veyrs and battellis that distroyd the romanis in the anciāt dais, ringis presently amang you, throucht the discentione, diuisionē inuy rancor and auareis that ringis vniuersaly throucht al scotland, the fyrst sort of battellis and veyris that broucht the romans to ruuyn was callit battellis finityuis, A finibus, that is quhen ane man vndir takkis to cōques be violence and tyranye, the landis

*Iustin.*

*Lib. 1.*

of his nychtbours that marchis and lyis con-  
tigue vith his landis, as did Ninus kyng of  
the assiriens, quha was nocht contentit vith  
his auen cuntre, there for he maid veyr on al  
the cuntreis that circust his realme. this sam-  
my sort of veyrs is in scotland for there is  
nocht mony men, grit nor smal that hes here-  
tage, bot is aye inuentand cauillatione & vrag-  
titilis to hef ther nychtbours heretagis that  
lyis contigue besyde them, othir be proces &  
pleyis, or ellis be violens. there was ane vthir  
sort of battellis amang the romans callit bat-  
tellis socialis, that is quhen tounis of ane cū-  
tre makkis veyr contrar vthirs, as of diuerse  
tounis of germanye and ytalie. Thir samyn  
sort of veyrs ringis presently in scotland, for  
there is nocht ane boroustone nor landuard  
paris vithin the realme, bot that hef inuy  
contrar the tounis and parisis that ar nixt  
nychtbours to them. the thrid sort of veyris  
var callit battellis ciuilis, that is quhen citi-  
naris and induellaris of ane cite, hes inortal  
fede cōtrar vthirs as vas betrix silla & mari<sup>o</sup>,  
& quint<sup>o</sup> lipidius. this samyn sortis of veyris  
ringis instantly in scotland, for there is nocht  
ane borroustoune nor parise ī scēt lād bot the

## THE COMPLAINT

re is deidly fede amang sum of the induel-  
lars of the saidis counis. there is ane vthir sort  
of veyris callit battellis intestynis, that is qu-  
hen kynsmen and frendis of consanguinite  
or affinite hes mortal veyr contrar vthirs, as  
was betuix Iulius cesar and his gude sone  
grit pompeus, this samyn sort of veyris rin-  
gis instantly in scotland for the intestine vey-  
ris that ringis amang the barrons and gen-  
til men of scotland is detestabil to be reher-  
sit, for thai that ar nerest of kyn and blude, hes  
maist mortal fede contrar vthirs, quha cá cal-  
kil the degreis of kyn and blude of the barrós  
of scotland, thai vil conferme this samyn. the  
re is ane vthir sort of veyris c. llit battellis  
asephales, that is quhen the pepil gadris to  
giddir in ane grit conuentione but the auto-  
rite of the superior, as did the comontis of ger-  
manye quhilkis var the numer of ane hun-  
dyr thousand men, thai did grit domage, thai  
obeit nocht to their dukis and superioris, thā  
the duc of saxon and the langraue of hasse vē  
queist and distroyit them siclyk as did the co-  
montis of ingland the 3eir of 1333 3eris  
quhilkis var distroyit vnder the trectye of con-  
cord, this samyn sort of veyris ringis instan-

# OF SCOTLAND. 133

ly in Scotland for i hef sene nyne or ten thousand gadyr to giddir vitht out ony commissiōne of the kyngis letteris, the quhilk grit cōuentione hes been to put there nychtbours furtht of ther steding and takkis on vytson veddy insday, or ellis to leyde auaye ane pure manis teyud in heruyft bot thai vald nocht be half sa solist to conuene thre hundretht at the command of the kyngis letteris to pas to resist our ald enemeis of ingland althir forsaid veyrs hes occurrit throucht the discentiōne and diuisiōne of the pepil of ane realme.

Now O 3e my thre sonnys 3e knau that thir vordis befor reherfit ar of verite alse 3e knan that 3our extreme ruuynne approchis verra neir, the quhilk maye be eysylie remedit sa that 3e vald nocht be obstinat and obdurit in the rancor and discentiōne that ringis amang 3ou. it aperis to me that sum soferis and vytchis, quhilkis ar instramētis of the ald eneme of mākynd hes tempit 3ou and hes venqueist 3our natural rason i vait nocht quhiddir that i sal iuge 3ou to be cū frenetik or brutal, for 3our cōuersatiōs in general is ane monstreus thyng rather nor human as 3our verkustestifeis. the historiographoris reherfis that the tua prudēt

## THE COMPLAINT

hilosophoris, heraclites and democrites pat  
 hroucht the varld to haue ane vnuerſal iu-  
 gement of the conuerſation of man kynd, tha  
 quha t haſ var paſſad throucht the varld & per-  
 ſau and the vice and the vanite and euil con-  
 uerſatione of euyrie cuntre & alſe perſau and  
 the grit ſoliſtneſ of diuerſe ſtatis. i cōqueſſig  
 reches, heretagis, digniteis, officies. and auto-  
 rites, ſum be auareis, ſum be violens, and ex-  
 torſions, and ſum be ane inexorbitant ſoliſt-  
 nes cōtrar raſon, and ſum be raif and ſpulze,  
 and ſum be traſon, and ſum be diſcentione &  
 mortal fede, nocht heſſand reſpect nor reme-  
 morance of the ſchort peregrinatione of this  
 miſerabil lyif, nor zit heſſand premeditatione  
 of the future eternal beatitade that god heſ  
 promeſt til ſaythtful men, than heraclites be-  
 gan to veip and lament for pite that he hed  
 of the extreme diſraſonabil abuſione that rāg  
 amang the vnuerſal pepil. bot democrites  
 leucht and ſcornit there ſoliſful conuerſatio-  
 ne and ſoliſt vanite. allace var thaſ tua philo-  
 ſophours inſtantly paſſand throucht th: real-  
 me of ſcotland heraclites vald murn & lamēt  
 for pite, our miſire and our afflicthion the qu-  
 hulk heſ occurrit and daly occurris throuch



our auen occasione. and syklyk democrites  
 persauand our folyful mys gouernance and  
 our miserabil obstinat conuersatione he vald  
 laucht and scorn vs be grit derisione. for dout  
 les thir tua philosophours vald fynd mater  
 aneucht to veip for vs and alse to laucht vs  
 to scorn i vil rehers sex versis in latyn quhilk  
 war composid be ane knyght of Itale M. An-  
 tonio phiremo fregoso and syne i sal rehers  
 the exposition of them in our scettis tong, as  
 heir the sentens of the text as i can.

Ad lectorem.

Desse hominū vitā plnsquā heraclite solebas,  
 In lachrimas totos, solue, age nunc oculos:  
 Concute maiori splenem democrite risu,  
 Et toto resonans ore cachinus hiet.  
 Vita fuit mūdi post cōdita secula nuncquam,  
 Et risu, pariter dignior, & lachrymis.

To the readar.

Gude readar, veip and murne this mortal lyif  
 As did the vyise philosophour heraclite  
 And thou sal laucht for scorne recreatyf  
 As fast as did the prudent democrite  
 Ane murnit for pite, the tothir leucht i dispite  
 Quhen thai beheld this vardlis vanite  
 Bot var thai nou on lyue, i mycht veil dyit

R

## THE COMPLAINTE

That tha vald laucht and veip our misfire.

Seneca.

Aut ridenda omnia, aut flenda sunt.



Hyr exéplis of thir tua philo-  
sophours makkis manifest  
that al our varldly byfsynes  
is bot vane & detestabil, the  
re for it is na meruel thoch  
heraclites regrettit and vepit

ouer soly fül cōuersatione and that democri-  
es leucht and scornit our solist abusione, con-  
siderād that quhen bayth thir philosophours  
pait throucht the varld tha culd persauē nā  
*Eccle. 7.* thing bot vanite, the prudent Salomon con-  
fermis this sammyn in the sycond cheptor of  
his ecclesiastes sayād, that quhen he hed socht  
and gottyn al the varldly feliciteis that culd  
be deuist al vas bot vanite and afflictione of  
the spreit. Therfor o 3e my thre sonnys nobi-  
lis, clerge, and lauberaris i exort 3ou to retete  
fra vanite & til adhere to vertu & ony of 3ou  
that thynkis 3ou of maist reputatiō throucht  
3our superflie velcht 3e suld be solist to ken  
3our selfis, & to be humil to 3our nychtbours  
orellis al 3our gloire velcht and dignite sal

change in vilite. 3e haue grit occasione to fle  
thir varldly caduc honouris, the quhilkis can  
nocht be posselt vitht out vice, and als as vin  
cētius says in his 34 beuk the mair eleuat that  
ane person be in superflue digniteis his fal &  
ruuyn sal be the hauiar. quāto gradus altior,  
tanto casus grauior. for the gritest green tre  
that standis hiest on the montane is haiftyar  
blauen doune vitht the vynd, nor is the smal-  
lest treis that grouis in the valeyse. summa pe-  
tit liuor perfluant altissima venti. i haue re-  
herst thir vordis be cause of the vane arrogā-  
ce that ringis i the hartis of my tua eldest son  
nis nobillis and clergie, quhilk vil be occasio  
ne of there ruuyn. bot gif thai mittygat and  
mortife there detestabil pride, inuy, and auc-  
reis. i meruel that thai considir nocht that god  
behaldis al there obhomination it aperis that  
thai beleue that god sleipis and seis the nocht,  
for there cōuersion is, as ther var nocht ane  
deth to sta ther bodeis nor ane hel to punis  
ther saulis. Iam viuunt homines tanquam  
mors nulla sequatur, Et velud infernus tabu-  
la ficta foret. God seis al thing & there is nay  
thing obentre fra hym as is, writyn in Mathou  
Marc, and Luc. Nihil enim est rectum quod

## THE COMPLAINT

non sit retegendum & nihil occultū, quum  
 futurum sit vt sciatur there for it is grit folye  
 to my thre sonnis to couer there vice with  
 dissymilit vertu, for ther is nathing that is hid  
 or sylit, bot the tyme sal mak it manifest for  
 enerye thing is subieckit to the proces of the  
 tyme, and the tyme consumis al thing, as it  
 consumis the quhyt fleureis of green treis ex  
 cept the verite and vertu quhilk sal neuyr cō  
 sume bot rather augmentis in euerye tyme.  
 It was sperit at the philosophour tales, gyf  
 that the goddis kneu the verkis that men dois  
 in this varld, he ansuert, quod he the goddis  
 knauis nocht alanerly the verkis of men, bot  
 as veil thai ken the thochtis and intentions of  
 men. Thir exemplis suld be applyt to the pe  
 pil that ar dissymilit in ther conuerfations,  
 and that cullurs and couers ther false hartis  
 with verkis aperand to be verteous & faythe  
 ful. bot there is na dissymilatiō. O ze my thre  
 sounis amāg 3ou cōsiderād that 3our hartis &  
 3our verkis condiscendis on ane purpos, bot  
 rather til euil nor to gude. O my thre sonnis  
 sen god kennis that 3our hartis ar euil, and  
 that men kennis that 3our verkis ar euili ex  
 ort 3ou chat 3e gar 3our hartis confesse the e.

mandis of god and that your verkis be confor  
 mand to the sammyn & than doutles god sal  
 schau his mercy and sal releue you of the grit  
 afflictione of the thre plagis that hes almost  
 succūbit your cuntre in extreme ruuyn that  
 is to saye fra veyr fra pest and fra hungir. and  
 sicgude pollice sal neuyr cum til effect quhil  
 that ye haue treittit pace and concord amang  
 your selfis, the quhilk concord amang your  
 selfis vil be ane mair auful scourge til ingland  
 nor that the realme of France and the empire  
 hed tane querrel contra ingland, your cronik-  
 makkis manifest that that the inglis mē van ne  
 uyr na thing at your handis bot rather losit  
 quhen thai intendit veyr contrar you, ye beād  
 of ane accord. there is ane exempil of cirillus  
 quhilk vas ane nobil prince, in his grit aige he  
 be cam seik to the deht he hed iij scoir of  
 sonnys the quhilkis he gart compeir in his pre-  
 sens, than he delyurit to them ane certan of  
 smal green treis bundyn to giddir extendand  
 to the numer of iij scoir. fyrst he ordand his  
 eldest sounne to brak that būche of treis at ane  
 tyme the quhilk he culd nocht, than he gart  
 al the remanent of his sonnys ilk ane be them  
 self tak the said bunchie of green treis and to

## THE COMPLAIN T

brak them al to giddir, the quhilk nane of the  
 culd do it thā he lousit the būche of greē treis  
 and gaue til enerye ane of his sonnis ane of  
 the said greē treis to brak, the quhilk thai did  
 eysylye, than he said til his iiii score of sonnis,  
 i exort 3ou that 3e remane al to giddir in gu-  
 de accord amang 3our selfis but diuisione and  
 than 3our enemeis sal nocht venqueis 3ou. &  
 in opposit gyf that contentione and diuisione  
 cūmis amang 3ou 3our enemeis sal venqueis  
 3ou as eysylye as ony of 3ou hes brokyn ane  
 of the green treis syklyik O 3e my thre son-  
 nis gif that 3e remane to giddir & beis nocht  
 seperat nor deuidit fra vthurs it sal be as onpos-  
 sibil to inglis men to venqueis 3ou as it vas  
 onpossibil til ane of the sonnis of cirillus to  
 brac the hail bunche of green treis at ane ty-  
 met 3e suld al tak exēpil quhou that grit Ale-  
 xander conquēist mekil of al the varld and he  
 lest the gouuernyng of his cūtre on his dede  
 bed to be gouernit eftir his deceis be four of  
 the principal barrons of his court bot sune  
 eftir his deceise, auareis, inuy, ambitione, and  
 particular proffet seperat and deuidit the fra  
 vthurs quhilk vas occasiōne that the barbariēs  
 the persiens and mediens and the grecians cō

queist al the grit empire of Alexander and  
maid sklaus of his pepil. syklyk the romans  
that var dominatours of al the varld, fra ty-  
me that discentione and diuisione raise amag  
the prencipal romans and speciale the disce-  
tione that raise betuix Iulius cesar and grit  
pompeus for Iulius vald nocht hef ane mar-  
rou in rome, and pompeus vald nocht hef  
ane superior the quhilk discentione vas oc-  
casione of the ciuil and intestine veyrs that  
rang vniuersale in ytalie. & for that cause the  
romans that hed dominion athort al the varld  
becam subiect to them quhom that hed dan-  
tit of befor. silyik the triumphand cite of car-  
tage quhilk dantital affrica, spangze, & cecil  
and did mony vailzant actis contrar the ro-  
mans, it becam subiect to them that it hed  
venqueist of befor, fra tyme that discentione  
and diuisione raise amang the nobillis of that  
toun.

**¶** Quhar for i exort 3ou my thre sonnis  
that 3e expel discentione discord, and ald fe-  
de that ringis amang 3ou, quhil the veyris be  
dunc, and than 3e sal triumphe contrar 3our  
enemeis. i vald 3e tuke exempil of diuerse no-  
bil romans and grecians, that hed mortal fe-

## THE COMPLAINT

de contrar vthiris 3it nochtheles quhen there  
 enemeis assailzet there natie cuntre, than al  
 thir nobillis concurrir in ane accord, and set  
 there particular rancor and fede on syde, as  
 did the tua vailzeant consulis of rome, ane  
 was callit marcus emilius lepedus, the tothir  
 fuluius flaccus, quha hed mortal heytrent &  
 dedidly fede contrar vthirs. At that instant ty-  
 me Annybal conquieist cannes, at the dolor<sup>e</sup>  
 battel quhar that the consul emelius Paulus  
 was slane, quhar that Annibal gat at the spulze  
 of the romans, thre muir ful of gold ringis  
 that var on the fingaris of the romans that  
 var slane. Than estir this dolorus discumfigu-  
 re of the romans, diuerse citeis and castellis of  
 Italie randrit them til Annibal, sum be forse,  
 and sum be trason, and in speciale the toune  
 of capes was randrit be trason, be the prenci-  
 pal citinaris of the toune. Than thir tua no-  
 bil consulis Marcus emilius lepedus, & ful-  
 uius flaccus quhilkis hed mortal fede betuix  
 them, for particular occasions, and thai persua-  
 uand al there natie cuntre in danger of ru-  
 uyne, thai said til vthirs It is necessair that ve  
 forzet and put on syde the lange dedly fede  
 that hes beā betuix vs for our particular veil,



for gyf Annibal conqueis al Italie, our parti-  
 cular veil sal nocht be sane. of this sort thir tua  
 nobil cōsulis past in ane accord vitht x x x iij  
 legions of men of veyr, and conqueist vail-  
 seantly the toune of capes, & sleu al the char-  
 tagien sodiours, that annibal hed left in gar-  
 nison vitht in the toune of capes, and als the  
 gart iustifie to the detht x xv of the prencipal  
 citinaris be cause of there trasonabil seditione  
 committit cōtrar ther comont veil. There  
 is ane vthir exempl of the grit hatrent &  
 mortal fede that vas betuix tua nobil consu-  
 lis of rome, ane vas callit Claudius nero, the  
 tothir vas callit liui<sup>s</sup> salfinator, the senat send  
 claudius contrar Annibal vitht ane grit ar-  
 mye, at that instant tyme the poss cam to the  
 senat declarand, that hasdrubal, quha vas the  
 bruther of Annibal, vas cum fra affrica, and  
 past throcht spangze and France and cumand  
 our the alpes of ytalie vitht ane grit armye to  
 succur his brothir Annibal i hope to distroye  
 al ytalie. for that cause the senat send liuius  
 falsinator contrar hasdribal. quha hed nocht  
 ane sufficiēt nūmer of men. of veyr to resist.  
 hym quhar for the cōsul Claudi<sup>s</sup> nero heffād  
 dreddor that liuius falsinator and his armye

## THE COMPLAINTE

sould be deffait be hasdrybal, he forget the ald  
 fede that vas betuix them, and he send ane  
 roman captan callit emilius hostilius vytht  
 the half of his armye contrar Annibal, quha  
 sleu xxx thousand of Annibal men of veyr  
 and claudius nero past vitht the tothir half  
 of his armye to help and to resken lvius con  
 trar hasdribal. than thir tua armes past to gi  
 thir in gude accord nocht rememorant of the  
 re deidly ald fede that vas betuix them and  
 thai vailzeantly sleu hasdribal and xlvithou  
 sand of his men, and alse thai tuke viij thou  
 sand presoners, and thai cuttit the hede fra  
 hasdribal. & in there returnyng to rome thai  
 keist the heyde befor thé on the gait & playt  
 vitht it vitht there fest as it hed been ane fut  
 bal, fra that tyme furtht Annibal tynt cura  
 ge in sic ane sort that his men of veyr var da  
 ly deffait. There is ane vthir exempil of the  
 dedly fede and hatrent that vas betuix Muni  
 tius maister of the hors men and the consul  
 fabius, thir tua romans hed the gouernyng of  
 ane grit armye of romans contrar Annibal.  
 Muniti<sup>o</sup> the maister of the hors men vas ver  
 ra proud in hym self, and alse in his veyrs he  
 vas mai<sup>r</sup> furius nor prudent, bot his collig fa

bius was cald graif and pacient in his bisynes  
Munitius in his furour vald haue oft gyffin  
hattel til Annibal, bot fabius vald neuyr con-  
sent be cause he sau the aperand danger that  
was to succed throucht the subtilite of Anni-  
bal, than Munitius desir at fabius that he  
vald thole hym to haue the hail gouuernyng  
of the armye ane daye, and fabius to hef it  
ane vthir daye and sa euerye ane of them to  
haue the gouuernyng of the armye his day  
about to the quhilk fabius vald nocht cōsent  
sayand i vil nocht thole 3ou til hasard al the  
grit armie of rome in dangeir throucht 3our  
ignorant furius comfais bot i am content that  
the grit armye be partit in tua partis, and 3e  
to haif the half of the armye, and i sal haue  
the tothir half i gouernyng thā 3e maye has-  
ard and fecht quhen that 3e think 3our como-  
dius tyme. Munit<sup>us</sup> was verra glaid of this ans-  
uer, on this accord thai partit and diuidit the  
re legions and campis in tua equal partis. this  
debait and discention was reportit til Anni-  
bal be his spyis and his exploratours, quhilk  
was til hym doubl ioye, ane cause of his ioye  
was be cause he thocht to venqueis the furius

## THE COMPLAINT

fule hardynes of munitius, euyne as he vald  
 hym self, the tothir cause of his ioye was,  
 be raison that the half of the strynthe of fa-  
 bius was dyynynischid, be cause of the par-  
 ting of the tua hostis in tua partis. ther was  
 ane hil betuix Anniballis hoste and the hoste  
 of munitius quhilk hil, quha euyr hed gortyn  
 it, he suld haue been able to do mekil disple-  
 seir til his enemeis, bot zit Annibal desyrit it  
 to mak occasione of battel to munitius, quho-  
 me he kneu veil that throucht his furor and  
 fule hardines, vald gane stand and stop hym  
 fra the takkyng of the said hil. than Annibal  
 persauit and spyit at the fut of the said hil qu.  
 hair there was diuerse cauis and cauernis and  
 grit holis, vicht in the rocche cragis, vicht in  
 the quhilk he pat fiue thousand fut men and  
 horse men, nocht persauit be the romans. on  
 the morne Annibal send ane feu mūnir of  
 men to tak the forsaide hil. Munitius persauād  
 that ane feu nūmer of chartagiens var in pur-  
 pos to tak that hil, than the romans brak there  
 arraye to ryn to impesche the takkyng of the  
 said hil, for fyrst Munitius send lycht harnes-  
 sied 30ng men, and syne he send ane grit nu-  
 mir of horse men contrar Anniballis men. &

Annibal send syklyk fut men & horse men to reskeu his men that he hed send to the hil than Munitius in grit furor cam vitht the remanent of his armye contrar the hil takkaris than Annibal seand occasion and tyme oportune to gyf battel he past fordwart vitht his armye contrar the romans. on the tothir syde al the siue thousand men that var hid in the cauis and holis of the hil ischit furtht on the bakkis of the romans vitht mony hiddeous cryis. the romans beand in this grit perplexite, beand closit betuix tua armeis, thai be cam discouragit, quhilk gart them fle fra the battel, bot Anniballis armye follouit and sleu mony romans. At this instant tyme fabius the collig of Munitius persauand the grit discufytur of the romans throucht the misgouernance and furor of Munitius, he said, fortunehes schauen hir folie na soner nor beleuit, Munitius throcht his fule hardines hes losit the half of the gyt armye of rome he hes euyr been my mortal enemye and nou i haue tyme oportune to reuenge me on hym. bot at this tyme i vil nocht thole the comont veil to perreife for my vendicatyue particular affeccioun there for i vil conteneu our quer-

## THE COMPLAINT

rel and ald fede til ane moir oportunitie than  
 fabius causit his men to display ther baners  
 and standardis and syne cam forduart in gu-  
 de arraye contrar Annibal to succur & reskeu  
 munitius and his men that var fled than the  
 romans that var fast fleand persauand fabius  
 armye cū mand to help them, thai returnit fra  
 there sleying and cam and iunit vitht the ar-  
 mye of fabius in Arraye, & rycht vailzeantly  
 thai vëqueist and sleu the maist part of Anni-  
 ballis men. and chaisit hym self to tuscan.

O my thre sonnis nobilis clergie and laube-  
 raris, thir exemplis of thir nobil romans that  
 hed mortal fede betuix them, quhilkis cōcur-  
 rit to giddir in accord for defens of there na-  
 tyue cuntre: suld prouoke 3ou to forget the  
 hatrent and rancour that mony of 3ou hes cō-  
 trar vthurs, and to gar 3ou tak curage til accord  
 vitht ane consent to resist 3our ald enemeis  
 of ingland. for doutles 3e heffand as mekil  
 gold as cresus or medas posselt, and beand in  
 as grit nu nir of men as exerxes of perse qu-  
 hen he cam to conquere greice vitht sex hun-  
 dreth thousand men of veyr, and 3e heffand  
 as gude captans as grit alexāder or ludas Ma-  
 chabeus. and 3e heffand al the munitions for

veyr that is in europaal thir thingis be for  
 reherſit ſal be confuſione to you, rather nor  
 ſupple, as lang as 3e haue hatrent and ſecret  
 fede amang your ſeluis quhar for i exort you  
 to concur to giddir in vnite for the deffens of  
 your cuntre as did thir romans befor reherſit  
 and in apdoſit gyf your particular fede con-  
 trar vthirs remanis in your hartis than dout.  
 les tuenty thouſand of your enemeis, ſal ven-  
 queis ane hundreht thouſand of you, & thai  
 ſal put your generatione and ther poſterite  
 furth of rememorance, and your mortal ene-  
 meis ſal inhabit and ocupe your placis.

¶ O my thre ſonnis, i heſ oft tymis reherſit  
 of befor of the traſon that occurris i ſcotlād.  
 and quhou be it that ther be mony traſonabil  
 actis maniſeſt in ſcotland, 3it nochtheles i can  
 nocht condiſcend in ſpecial on na man that  
 hes committit ony traſon, and alſe i vai for  
 certan that there is mony nobil men in ſcot-  
 land that ar ſuſpekkit of traſon and ar ſklan-  
 drit for the ſamyn be the vulgar pepil quhou  
 be it that thai be innocēt of that foule crime.  
 the occaſione of the ſamyn ſuſpitione, hes  
 procedit of the ſubtilite of your ald enemeis,  
 for ane diſpyt that tha haue ymaginet cōtrar

## THE COMPLAINT

you, be cause that thai dreid your vailzeant-  
 nes, and for that cause thai haue gart ane se-  
 cret brute pas in scotland that sum of you hes  
 intelligens vitht them, and to gar ther inuen-  
 tit subtil cauteil contrar you entir mair lar-  
 ge in the vulgaris hartis, thai haue gart ther  
 borderaris mak incurfions and forrais far  
 vitht in scotland quhar thai haue spulzeit and  
 reft grit multiplie of mouiabil gudis, ascheip  
 nolt, and horse and thai haue done na doma-  
 ge nor hayrschipis to surr of your stedingis  
 and takkis, the quhilk thing thai haue done to  
 that effect that 3e maye be haldin odius and  
 suspetius be your prince, throucht the quhilk  
 suspitione your prince maye gar prefon your  
 bodeis, than 3e beand in varde or in prefon,  
 3e can nothir resist nor deffend your cuntre  
 fra the onmerciful inuasions of your alde ac-  
 meis. Quhair for it is necessair for your veil-  
 sayr that the commit sum vailzeant act con-  
 trar your enemeis, to that effect that the prin-  
 ce and superioris, and, alse the comont pepil  
 of the realme maye knau your innocens.  
 Ther is ane exempil conformand to this sa-  
 myn purpos in the feyrd cheptor of the sycōd  
 beuk of tucidides quhou that pericles of athie-



## Of Scotland

nes knaue that the armye of the laedemo-  
nies was to be contrar athenes and that archi-  
damas was capitane to the said armye quhat  
other tymis of befor the beagynning of the warre  
was verie familiar with the athenes that hee  
heffend suspitione that archidamas shold  
do na damage til his villagis and theydingis to  
that effect that the athenies shold suspect hym  
of treason, he went to the senat of athenes, sa-  
yng i suspect that the laedemonies wil  
use my villagis and theydingis fra burning  
and fra damage and that they wil be cruell  
to my neighbours to that effect that ye may  
suspect that i have intelligens with archi-  
damas throucht the old familiarite that was  
betwixt us: therfor to purge me of sic suspi-  
tion hee i herence our my takkis and they-  
dingis and resingis them to be the prop-  
te of the comont weill of athenes and also  
be the first person that shal enter in plane bat-  
tel contrar the laedemonies to that effect  
that the pepil may know my innocens. there  
is ane other exampl of Annibal that mocht  
ane grit subtilite to cause the romans to ha-  
ue evil conseil contrar the nobil fabius.

## The Complaynt

Annibal sende ane grit number of lyche horse-  
men to spulze the territories and villages near  
senand forome nesaru and the villages sand  
stedingis pertenand to fabius quiba was capitall  
of the romans armye. this crafty onthel act  
of Annibal causit the romans to conyeyne  
to him self suspicionis of treason contrar fabius.  
Than fabius beand advyrtit of this by-  
mes and desyrand til have his innocenche  
he send his done forome to sel al his villages  
and steydingis for reddey moneye and also writ  
ane letter to the senat of rome of this effect. fa-  
thers corrupti am suspectit of traiso thocht  
the machinatioe of Annibal bel doubtis my  
innocens sal be hantyle maner to geve al  
for asone ane see choi him selfe and convenient  
lyme and place i sal gif hym battel on the seyd  
daye therof for fabius gif battel til Annibal  
outen herescheit. Minutius the master of  
the horsemen was befor heret. this weil-  
geant act fiat hym nocht clarely furth of  
susitionis, hol as weil it augmentit his ho-  
nor and gloire. O ye my thre sonnys of  
yon that is suspectit of traiso, wuld do sur-  
vailyeant act contrar yon ourneigardid pere-





cles and fabius befor reherſit, to that effect  
that the remanent of the pepil maye gyf con-  
fidens to you, quhilk vil be occaſiōe that the  
hail body of the realme vil haſard there ly-  
uis and there gudis in your cōpanye for the  
iuſt deſens of your comont veil and your na-  
tyue cuntre Allace the ſuſpetione that the pe-  
pil hes contrar ſum of you is nocht cauſles for  
men of ſmal experiēs maye perſaue that ther  
is diuerſe men of ſcotland, that ar be cū neu-  
tral that is to ſay, thai vil nothir tak ane plane  
part vicht inglād nor vicht ſcotlād, for quhen  
thir neutral men ſpeikis vicht inglis mē thai  
lamēt hauyly the incōſtance of the lordis of  
ſcotland that hes brokyn ther promit & band  
the quhilk vas honeſtly cōtrakkit to compleit  
ane mariage betuix our nobil princes h·re-  
tour of ſcotland and eduard the 3ong kyng  
of ingland, the quhilk contract beand fulfil-  
lit, vald hef beene the cauſe of ane perpetual  
vnite betuix the tua ſaid realmis, and quhen  
thir ſaid neutral men ſpeikis vicht ſcottis men  
thai regret and lamentis hauylye the diſcen-  
tione and diuiſione that ringis amang the no-  
bilis of ſcotland quhilk is occaſione that the

## THE COMPLAINT

inglis men be ther falsed and subtilite persecutis our realme witht<sup>out</sup> any iust titil. Of this sort the neutral scottis men entretenis bayth the realmis quhil on to the tyme that ane of the realmis conquies the tothir. and than thai vil adhere til his opinione that conquies the victore. bot sic dissymilit and subtil neutral men at the end of the veyrs vil be reuardit as the cordinar of rome vas reuardit be augustus cesar as i sal rehers. The beuk of the annales of rome reheris, that in the tyme of the ciuil veyris that vas betuix Augustus Cesar, and Anthonius, quhilkis tua contendit for the empire. the iugement of the victore that vas aperand to be betuix them, vas verray incertan to the vniuersal pepil of ytalie, be rason that thai var profound hie spiritit vailseant men and verray opulent in riches & of grit allya, quhilk vas occasione that the romans var deuidit in tua aduerse parties. at that tyme ther vas ane cordinar of rome ane verray subtil riche villane, quha be cā neutral, induring the tyme of the veyris betuix Augustus and Anthonius, tariad quhil on to the tyme that ane of them var superior

of the tothir, sit he nocht beand certan quha  
suld be superior of rome, and also beand desi-  
rus to haue the grace and fauouris of hym  
that hapnit to be imperiour, he begir subtilite  
neurissittua 3ong corbeis in tua cagis, in tua  
syndry housis, and he leyrnit them bayth to  
speik. he leyrnit ane of them to saye, god saue  
thy grace nobil victoreus augustus cesar. and  
he leyrnit the tothir to saye god saue thy gra-  
ce nobil victoreus empriour anthonius, than  
this subtel cordinar set ane of his corbeis that  
gef louyng til augustus furth at his vindo on  
the plane reu, quhen he beheld ony gentil  
men of augustus allya pas or repas befor his  
house. and siklyik he set furth his tothir cor-  
be at his vindo quhen he beheld ony of the  
allya of Anthonius pas or repas befor his hou-  
se. the quhilk thing he did to that effect that  
he mycht vyn the fauoir of augustus & nocht  
to tyn the fauoir of anthonius. of this sort  
he vas lyk to the sourd vith the tua edgis  
than quhen Augustus cesar venquest antho-  
nius, & vas pacebil empriour this subtel cor-  
donar presentit the corbe til Augustus quhilk  
gef hym louyng in hyr artificial speche, of

## THE COMPLAINT

the quhilk cesar vasverray glaid, quhar for he  
gef to the cordonar systene hundreht peces  
of gold, bot sune there eftir it vas reportit to  
augustus cesar, that the said subtel cordonar  
hed ane corbe that gaue as grit louyng til an-  
thonius, than augustus causit the said corbe  
and the cordonar to be broht in his presens  
and quhen he persaut that the cordonar vas  
ane altuce subtel falou & dissymilit, he gart  
hang hym on ane potent befor the capitol &  
his tua corbeis be syde hym.

Of this sort (O 3e my thre sonnis) ony of  
3ou that is be cū neutral to scotland and in-  
gland and is tarian quhil there be ane prin-  
ce superior to bayt the realmis, doutles 3e  
sal be recompensit be that prince for 3our a-  
stuce dissymilitnes as the cordinar vas recom-  
pensit be augustus cesar. Ther for i exort 3ou  
to reuoke 3our neutralite and that 3e be cum  
special vailzeant deffendours of 3our natyue  
cuntre, it vas sperit at cicero in the tyme of the  
ciuil veyris betuix Iulius Cesar & pompeus  
quhais querrel and part that he vald tak. cice-  
ro answert, quem fugiam scio, quem sequar  
nescio, this is to say i vait quhais part i sal re-  
fuse, bot, vait nocht quhais part i sal tak. this



ansueir of ambiguite declarit that cicero vas  
 be cum neutral in the ciuil and intestine vey  
 ris, that vas betuix iulius Cesar and grit pom  
 petis, 3it noch theles the romas murmerit his  
 ansueir of ambiguite to the vrang part alle  
 geād that he hed mair fauoir to pōpeus quer  
 rel nor to Iulius Cesar bot it is the natur of  
 inciuil comont pepil to iuge euirye purpos to  
 the vrang face. Ane propositione or ane respō  
 ce of ambiguite suld be ay interpret and ex  
 ponit to the best sens conformand til ane reul  
 of the lau de vsu L creditor, cum ibi no C &  
 L si vsuras. the quhilkis cheptours sais. Ambi  
 gua solutio pro meliori & certiori parte est in  
 terpretanda et intelligēda. bot nou to proceed  
 in my purpose Cicero hed ane honest cause  
 to refuse baytht ther querellis and to be neu  
 tral be rason that thair contendit baytht to be  
 superiours and kyngis of rome, quhilk vas ex  
 presse contrar the antiant laus of the romans  
 The sophist logicinaris per chance may argon  
 that tua contrareis can nocht be baytht taise  
 and be this mutuat freuole reul of logic thir i  
 vald infer and allegie that Iulius and pōpeus  
 culd nocht baytht hef ane vrangus titil i ther  
 debat considerand that the comont prouerb

## THE COMPLAINT

fais that in euyrie tua contrar opinions ther is  
 ane rycht and ane vrang thir freuole sophista  
 ris that marthirs and sklandirs the text of ari  
 stotel deseruis punitione for quhou be it that  
 ther be cōparison of greis in euyrie thyng, that  
 follouis nocht that the positue gre and the cō  
 paratiue gre ar contrar tyl vthir, for gutte and  
 bettir ar defferent in greis & 3it thai ar nocht  
 contrar til vthirs siklyik enyl and var ar of  
 defferent greis bot 3it thai ar nocht contrar til  
 vthirs. 3it nocht heles ther is tua reulis in the  
 lau that fais. Aliquid est iustum cuius contra  
 rium est iustius. l. exigendi C. de procu,  
 per glo. the tothir reul fais. Aliquid est malū  
 cuius contrarium est deterius. ff. de re in l.  
 quotiens bot thir tua reulis of the lau makkis  
 no iust titil nothir to iulius nor to pompeus  
 quhou be it that ther querrellis var baytht cō  
 trar til vthirs considerand that baytht there  
 querellis tendit to the demolitione of the an  
 tiant public veil of the romans ther for ther  
 vas na greis of comparison in there debat  
 ther for nocht ane of them hed ane iust titil in  
 ther contrate querellis nor 3it the opipion of  
 Iulius vas na var nor the querrel of pompeus  
 cōsiderād that ther contraire debat var baytht

of ane euyl equal qualite. Nou to mak ane end  
of this degressiōne i vil cōclude that the neu  
tralite of cicero deseruis recōmēdatione quhē  
Iulius and pompeus contendit quhilk of thē  
suld bekyngis of rome. Bot it is nocht sielyik  
betuix ingland and scotland. for quhou be it  
that forane princis thatar indifferēt til in  
glād and scotlād and alsēther subiectis vil re  
mane neutral in our veyris cōtrar inglis men  
that follouis nocht that scottis men can hef  
ony iust titil to remane neutral quhen our  
tre is inuadit be our dissaitful ald enemeis.

Quhar for i exort 3ou (o 3e my thresonnis)  
that gyf ony of 3ou be suspekkit that 3e hef  
bene neutral in tymis by past that nou 3e pur  
ge 3ou vitht sum vail3eantnes contrar 3our  
enemeis, to that effect that 3e maye reuēge the  
extreme violent damage that 3e hef sustenit  
be the oniuist veyris of ingland. And quhou  
be it that 3our ald enemeis vald decist fra  
ther oniuist veyris and that thai vald treit pace  
vitht 3ou 3it nocht heles 3e suld nocht con  
discend to sic pace, bot gyf the kyng of inglād  
vald restoir ande reforme the damage & vio  
lens that 3e haue indurit. And alsē doutles the  
inglis men vil offir 3ou no pace, bot ane dissy

## THE COMPLAINT

milit pace for ther auen auantage ande to dis-  
saue 3ou estiruart be ane mair cruel veyr it is  
knauen throucht al cristianite that inglis men  
socht neuyr pace at scotland and France at  
ane instant tyme bot rather quhen thai socht  
pace at scotlād there purpos vas to mak veyr  
on France and quhen thai socht pace of Fran-  
ce, ther purpos vas to mak veyr on scotland  
ther for sic dissimilit pace fra the quhilk may  
succeid veyr, suld necht be refaut bot rather  
veyris suld be maid, in hope that sure pace  
maye succeid conformand til ane cheptour in  
the xxij distincione in the fyrst question  
quhilk sais. Non pax queritur vt bellum ex-  
erceatur, sed bellum geritur vt pax acquira-  
tur. ther for quhen the legatis of inglād offris  
to 3ou ane dishonest pace fra the quhilk maye  
succeid ane mair cruel veyr, 3e suld refuse it,

*Philip. 12.* conformād to the vordis of Cicero in his in-  
uectyue philipiques cōthar anthonius, sayād  
pax est repudianda, si sub eius nomine latitet  
bellum. There for (o 3e my thre sunnis) 3e ha-  
ue ane iust titil, to refuse pace and til intend  
cruel veyr contrar 3our enemeis. for as tuci-

*Tucidides* dides sais in the thretten cheptour of his fyrst  
*Libro. 1.* beuk, quod he, as it is cōuenient tyl honest &

prudentmento lyue in pace, quhen there  
 nychtbours dois them na oultraige nor vio-  
 lens: Siklyike it is honest and conuenient, to  
 verteous men to change there pace and rest in  
 cruel veyr fra tyme that thai haue resauit oul-  
 trage and violens fra there nychtbours. for  
 the changeyng of ane dissymilit pace, in ane  
 cruel veyr salbe occasione of ane ferme and  
 saythful pace. Cicero cōfermis this sammyn  
 purpose in the fyrst beuk of his officis. Susci-  
 pienda bella sunt, vt in pace sine iniuria viua-  
 tur. Ande quhou be it that there is diuers par-  
 sons in scotlād that sais, that rest and pace var  
 verray necessair for vs. i confesse that honest  
 pace suld preffer on iust veyris. for that cause  
 the empiriour traian said, that it var les skaythe  
 to mak ane iust veyr nō to lyue in dreddour  
 vnder ane dissymilit pace. Euerie man is ob-  
 list to defend the gudis heretags and posses-  
 sions that his antecessres and forbearis hes  
 left to thē. for as tucydides hes said in his sy-  
 cond beuk. quod he it is mair dishonour tyl  
 a ne person, to tynē the thying, that his antece-  
 stres and forbearis hes conquest be grite lau-  
 bours, nor it is dishonour quhē he failzeis in  
 the conquesting of ane thing that he intendit

*Cice. offi.*

*Tucydides  
li. 2. ca. 9.*

## THE COMPLAYNT.

tyl haue conquest fra his mortal enemye.  
 Be this rason, euyrie nobil man suld be ver-  
 ray solist to deffend his iust querrel, for siklyik  
 as ane man offendis his consciens quhen he  
 dois violens extorsions and damage tyl his  
 nychtbour siklyik ane honest man offendis &  
 hurtis his consciens, quhen he deffendis hym  
 nocht in his iust querrel contrar his enemeis  
 & alse reuengis hym nocht of the violens and  
 damage that his enemeis hes perpetrat cōtrar  
 hym. Quhar for i exort 3ou my thre sonnis,  
 that 3e condiscend in ane faythful accord, thā  
 doutles god sal releue 3on of the grit affliētio  
 ne that 3e haue indurit be the incredule seid  
 of ingland, & alse i beleue that he sal mak 3ou  
 ane instrament til extind that false genera-  
 tione furtht of rememorance, & sa fays veil.

♀ Heir endis the complaynt of Scotland.

♀ Nichil est turpius, quam sapientis vitam,  
 ex insipientium sermone pendere.

Cicc. de fini.



TABVLA.

148

¶ The table of the cheptours that ar  
contentit in this beuk.

The fyrst cheptour declaris the cause of the  
mutations of monarchis. fo. xv.

The sycond cheptor declaris the thretnyng  
of god cōtrar obstinat vicius pepil. fo. xix.

The thrid cheptor is, quhou the actor regre-  
tis the thretnyng of god. fo. xx

The feyrd cheptour, conferris the passagis of  
the thrid cheptour of ysaye vitht the affli-  
ctiōne of scotland. fo. xxiiij.

The fyift cheptonr declaris the opiniōs that  
the pagan philosophours held anent the ter-  
minatiōne of the varld. fo. xxv.

The sext cheptor reherfis ane monolog re-  
creatyue of the actor. fo. xxx.

The 7 cheptor is of the visiōne that aperit to  
the actor in his sleip. fo. xxxii.

The 8 cheptor declaris quhou the affligit la-  
dy dame Scotia reprochit hyr thre sounis  
callit the thre estatis of scotland. fo. xxxv.

The 9 cheptor declaris quhou the affligit la-  
dy exortis hyr thre sounis to tak exempil  
of diuerse cuntries that god hes releuit fra  
persecutiōne. fo. xxxix.

TAB V L A.

The 10 cheptour declaris quhou the inglis  
men gyuis vane credens to the prophesie of  
merlyne. fo. xlv.

The 11 cheptor declaris that the pretedit kyn  
gis of ingland hes no iust titil to the realme  
of ingland fo. ly.

Quhou the affligit lady declaris that the fami  
liarite betuix scotland and ingland is the  
cause of seditione. fo. lxxvii.

Quhou conspiratours ar punceist be the hand  
of god. fo. lxxvii.

Quhou the thrid soune callit lauberaris an-  
uert vitht ane lamentabil cōplaynt. fo. lxxxv.

Quhou the affligit lady ansuert til hyr 3on-  
gest soune. fo. xcvi.

Quhou the affligit lady accusit hyr eldest sou  
he callit nobilis and gentil men. fo. ci.

Quhou the affligit lady accusit hyr sycond  
soune callit sperutualite. fo. cxi.

Quhou the affligit lady exortis hyr thre sou-  
uis to be vigilant in the defens of ther naty  
me cantre. fo. cxxy.





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